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AN EPISTLE OF OUR VERY REVEREND FATHER GENERAL WLODIMIR LEDOCHOWSKI TO THE WHOLE SOCIETY ON THE SPIRITUAL EXERCISES FOR OURS

Reverend Fathers and dear Brothers in Christ, P. C..

A whole century has gone by since my venerated predecessor, Father John Roothaan, on the 27th of December, 1834, the Feast of his patron, St. John the Evangelist, gave to the whole Society that memorable letter "On the study and use of the Spiritual Exercises of our Holy Father." This letter, as we all know, gave a new impetus, both within and without the Society, to the use of the Exercises and it can be truthfully said that its influence lasted even to our own day. At the very beginning of this epistle Father Roothaan clearly stated the immediate aim of his paternal exhortations, namely, "to foster and strengthen, or, if need be, to rekindle in us the spirit which made our Society's first birth and growth so gratifying to the Church of God and conducive to the saving of countless souls."

Now, however, since our least Society, under God's favor, has grown into a mighty tree and is daily growing more and more, it is our bounden duty, Reverend Fathers and dear Brothers, to carefully guard lest this exterior growth should become like some heavy weight that would burden and suffocate the interior

spirit; nay more, we must make certain that while the body of the Society grows and increases, its genuine spirit, with equal pace, should grow and increase; because then only can we justly apply to ourselves those words of our holy Father Ignatius which he uses in the Constitutions: "Men of this stamp (i. e. apt and carefully selected) are not to be considered a crowd but rather an elect people, no matter how numerous they may be." These words mean that we should not strive merely for numbers. And so after my letter of last year on the daily exercises of piety which are the daily food of our spiritual life, it is now my intention to descend to the root of that same life and to guard it most carefully so that the whole tree may daily become more and more strong: I refer to the Spiritual Exercises of our holy Father Ignatius, whence our Society has its birth and growth and to which it owes itself and its works whatever they may be. As Father Vincent Carafa says: "It is upon these squared stones that Divine Wisdom through her servant Ignatius has built our Society and on these same foundations she wishes us to hope for its preservation and felicitous increase."

That I may immediately define the scope of this present letter, let me state that I do not intend to repeat what Father Roothaan in his famous letter has so exquisitely said of the excellence of the very book of the Exercises, nor what Our Holy Father Pius XI has so recently and solemnly said of that same little volume, in his Encyclical "Mens Nostra,"—but rather I intend to stress certain points which can help us to a better use of such a splendid instrument of perfection, divinely granted to us through our Holy Father.

I

Before all else it is of supreme importance that the thirty day Retreat, which is prescribed as one of the six principal trials of the Novitiate and which must be

repeated in Tertianship, be made as perfectly as possible. This retreat ought to sow so deeply in the hearts of our Novices and young Fathers the true spirit of the Society and ought to lay such a solid foundation for the whole religious life and even heroic sanctity, that from then on nothing else need be done except to strengthen again and again the resolution therein conceived and to bring our daily life more and more in accordance with them. And indeed thus efficacious were these Exercises for our First Fathers, Bl. Peter Faber, St. Francis Xavier and others. The same results, in accordance with the grace of God communicated to them, have all those others experienced who have made the full thirty days of the Exercises with a sincere desire of advancement and exact fidelity. This is particularly true of those in the Third Probation, which as "the school of the heart" ought to be the starting point of real sanctity as it was for Bl. Claude de la Colombiere and many others.

However, these wonderful effects depend in great part on the initial disposition with which one approaches the Exercises, not only on the immediate disposition of soul on the threshold of the Exercises, which Our Holy Father so well describes in the 5th Annotation, but also on the whole condition of the Exercitant, his age, talents, gifts and so forth, as is indicated in the 17th Annotation. All these factors merit particular consideration in the case of the Novices; and therefore, although this first experiment is usually made at the beginning of the Second Probation, if the Master of Novices should perceive that, because of his character or for any other reason a certain Novice does not seem fit to make the whole Exercises, it will be more satisfactory in such a case to defer this experiment to the second year of Probation. For if the long retreat is made in a puerile manner, the difficulty of supplying what a lack of maturity then lost, will be more difficult as the years

go on; in fact this first retreat can be harmful rather than helpful. For (as Father Roothaan well says) the Exercises are not like an innocuous medicine which brings, if not good, at least no harm; for if they are poorly made and do not have their proper effect, for various obvious reasons they can actually do harm.

In reference to the Third Probation, of which the first trial is likewise the Exercises, I must again and again insist on the regulation that all Fathers "should be sent to the Third Probation *immediately* after the conclusion of their studies and that no one is to be held out except for a grave reason;" and the gravity of the reason must be determined not in itself alone but in accordance with the urgency and seriousness of this prescription. The poor results and consequent harm to those whose Tertianship has been postponed are the constant theme of complaints that come to me from Tertian Instructors everywhere; and since this same complaint comes from most diverse regions it is an indication that this difficulty is inherent in the very fact of postponement.

And indeed, men, who immediately after their studies are employed in Apostolic work in other offices, when they finally are sent to Tertianship find their heart easily divided between the trials of the Probation, which they most often find rather burdensome, and their former occupations, which they have with reluctance interrupted. I make no mention of that intercourse with externs which has once more been resumed and which it is extremely difficult to break immediately and definitely.

And so I earnestly exhort Provincials, as they love the Society, to reduce these instances of postponement to cases of real and actual necessity, even though the younger Fathers, because of their age or years in religion may have a long time to wait for their last vows. Likewise during the time of vacation immediately following studies and preceding the Tertianship,

let them be careful not to burden the young Fathers with so much work that they are deprived of their needed rest; for I have also received many complaints on this score, namely that very many come to Tertianship worn out in soul and body, a condition that renders fruitless the Exercises soon to be begun. I well realize the difficulties of some provinces where workers are few and I understand that the Provincials themselves are unwillingly forced to impose these heavy labors and postpone entrance into the Tertianship. But let these same Provincials not bear it ill that I urge, as is my duty, the observance of this prudent regulation of our Institute, since it will ultimately redound to the greater good of these very provinces; for the number of workers can be considered really on the increase only when we try to prepare and instruct them correctly; on the contrary, workers who are sent into the line of battle before their time or who in some other way have missed their last formation scarcely ever repair this loss and hence throughout their whole life, other things being equal, their achievements are usually rather small. But if during these later years the number of young Fathers thus held out of Tertianship has become very great, it is indeed scarcely possible that all be sent in immediately, however, we must earnestly endeavor as soon as possible to return to the rule of our Institute and never depart from it in the future.

Since the Society carefully selects as Masters of Novices and Tertian Instructors only our most able men and places such confidence in them, we can legitimately hope that they will be Masters in the art of giving the Exercises, hence there is no need to delay longer on this point.

Matters pertaining to our annual retreat come much nearer my purpose. Anyone who has even an elementary knowledge of our history knows that in the infancy of the Society this annual retreat was neither

prescribed by rule nor a universal custom. It is not my intention to rehearse that long period of preparation which, in the sweet disposition of Divine Providence led from a continually growing practice of a yearly retreat among Ours to the 29th decree of the 6th General Congregation, which prescribed for all members of the Society an annual retreat of eight or ten days; (those who wish, may consult the authorities on this subject). I will here only recall the tremendous influence in this regard exercised by Father Jerome Nadal and St. Peter Canisius, men imbued with the real Ignatian spirit, whose efforts were heartily approved by Fathers General Laynez, Borgia and Mercurian. Our Holy Father Ignatius himself in the General Examen had already prescribed that the Novice, toward the end of his probation before pronouncing his vows, should make a week's retreat and repeat the Spiritual Exercises already made or others similar; and this is nothing else except a hint to repeat the Exercises.

But particularly did Father General Aquaviva's efforts help to hasten this law of an annual retreat. Thus the Letters and Ordinations of Father Aquaviva, published by order of the 5th General Congregation in 1595, heartily recommend a regular repetition of the Spiritual Exercises for superiors, preachers, scholastics and others, and he himself led the way by his example; for to quote the words of Father Oliver Manaereus: "Our present General Father Aquaviva, since he is a deeply spiritual man, makes the Spiritual Exercises at least every year." Already in the year 1599 the edition of the Directory then published gives certain universal norms for this repetition and all of Chapter 10 evidently supposes that this use of the Spiritual Exercises is already quite common among Ours. The same conclusion can easily be deduced from the Industriae of Father Aquaviva, first published in 1600. It is hardly remarkable therefore, that Father Julius Nigrone in his work "Retreat and

Spiritual Exercises" can write, "the use of the Spiritual Exercises to gain or strengthen fervor of spirit has ever been the custom of our Society; I can personally bear witness to this fact from the year 1571 when I entered the Society, which was the thirtieth of our confirmation." And after citing the example of Father Balthassar Alvarez, in conclusion he says, "and so this precious custom indeed flourished but nothing definite and binding had yet been decreed."

Finally in 1608, in the 6th General Congregation, in accordance with the wishes of the Fathers Procurator who had proposed that an annual retreat be made of obligation for all of Ours as an aid to a renewal of spirit, "the Congregation by a large majority approved this request" and stated "that all, each year must make the Spiritual Exercises for eight or ten successive days and in order that this annual retreat might be more efficacious, the use of the Spiritual Exercises was decreed; and it was further recommended to all by the Congregation, but particularly to Superiors, that not only should they lead the way by their example but that they should allow each one a time suitable for him to make the Exercises with most profit and free of all distracting occupations." Subsequent Congregations have thought this decree of such importance that again and again they have urged its observance and defined it more exactly.

It will be worthwhile here to quote the significant words of the 7th Congregation: "We must make it a point that the annual retreat ordered by the 9th Canon of the 6th Congregation be faithfully made by all by carefully eliminating all occupations and overcoming all excuses; hence the time of retreat should be free of all business and even the hearing of confessions and the order and methods customarily used in the Long Retreat are to be observed, particularly where the retreat is made by many together." Finally in 1923 the 28th General Congregation summarizes all these

ordinations in its 55th decree and again confirmed them; it further expressly prohibited retreatants to leave the house during these days, a prohibition which could easly be proved from former decrees and was commonly enforced.

This same 55th decree, after repeating the identical injunctions about methods as had been recommended by the 7th General Congregation, referred to the Directory where (Chap. 10, Nos. 1-12) many valuable hints are contained with regard to the manner of repeating the Exercises and the proportion to be kept in the distribution of the matter according to the various grades of the retreatants.

II

The Society, Reverend Fathers and dear Brothers, certainly bestows an outstanding benefit upon each one of us, when she gives us an opportunity to repeat each year the Spiritual Exercises for eight or ten days, after we have made the entire Exercises in our Novitiate and Tertianship! Every year at least eight full days are granted us in which we are occupied solely with the one necessary fact, commended by our Lord to Martha and in which we may choose most resolutely with Mary the "optimam partem," that it may never be taken from us. These eight days we may pass solely with God, touched by no other concern, disturbed by no other care, mixed up in no external business. These are days in which we aim solely at this one point; that, after we have courageously uprooted what leads us from God and what blinds our vision to heavenly things, we may first seek sincerely God's good pleasure and secondly, may courageously follow it, aided by the divine help earnestly implored during the eight days of retreat.

Thus, these eight days are the most precious period of the year since, in accordance with our use of them, depends perhaps not only our eternal salvation or at

least our greater or lesser eternal happiness, but also the fruit of our ministry. For though St. Ignatius was habitually modest in speaking of himself and his actions and indeed in making any statements whatsoever, yet we may state of the annual retreat what he himself did not hesitate to say to Father Miona, who at one time had been his confessor and who later entered the Society: that the Spiritual Exercises were the best means he knew whereby one could benefit not only himself but many others.

There is no need to mention the number of men who wish to enjoy this great benefit and cannot, who find insuperable obstacles to making this much desired yearly recollection either because of the pressure of business affairs or because of the urgency of providing the necessities of life for themselves or their families. Moreover, though the members of religious orders are bound by Church Law to make an annual retreat, yet all do not have eight or ten days for these exercises.

Thus since the retreat is such an exceptional benefit, we should esteem it most highly and be most grateful to God and the Society. Let us strive most earnestly during these eight days to gain the end for which they are granted to us. Let us completely free ourselves from all external business and on the evening of the day previous to our retreat let us be prepared to enter on this holy exercise with tranquil minds; let us absent ourselves on this same evening from the usual recreation, as is the very laudable custom in several provinces. Above all, the retreatant should not enter upon the "Foundation" without a certain quietude of mind and this can best be had by making the evening examen previous to the points of the First Meditation. Finally the retreatant should never take part in recreation or leave the house on the final day of the retreat, since it is the custom of the Society to insist on complete solitude until the morning of the following day.

According to the Holy Spirit we should prepare

ourselves before prayer and hence deserving of all praise and imitation is the example of those who attempt to worthily prepare themselves for this divine colloquy by a timely removal of impediments and by a fervent petition for Divine light and grace: both of which are accomplished by meditations bearing intimately upon the retreat, by greater self-recollection and by calling ourselves more closely to a spiritual account. Moreover, if anyone, availing himself of a common right granted by the Society, should wish to spend ten days in his retreat, let Superiors know that they cannot forbid him unless perchance some serious inconvenience might arise and it seems advisable that the subject, upon request, yield his right and be content with eight days: and let everyone realize that this longer retreat is not to be regarded as a bit of singularity.

But it is not sufficient to make the Exercises in any fashion. We must perform them as best we can. To attain this end nothing is of greater aid than that complete retirement "from friends, from acquaintances and from all mundane care" which St. Ignatius describes in his 20th Annotation. And certainly, when our Holy Father there speaks of him "who desires the greatest possible progress," who could this be, hungering and thirsting so much after justice, but each one of us? Who else could this be but we "who should omit no point of perfection which is possible for us with the aid of divine grace" and who wish especial distinction in the service of Christ the King, as we and our lives openly profess? Finally, who should this be but ourselves, who are obliged by our very vocation to such lofty perfection for the greater help of souls?

Therefore during these days let us withdraw as much as possible from all creatures and let us experience the truth of the 20th Annotation: "the more our soul is in solitude, the more fitting does it become to approach its Creator and Lord and to reach Him; and

the closer it draws unto Him, the more fit is it to receive His favors and blessings."

Now this retirement ought to be so absolutely complete, according to the law and tradition of the Society that Ours, "put aside every other interest and occupation and engage themselves solely in spiritual things." In this regard Superiors should give a shining example to all as the 6th General Congregation clearly commanded. During the eight days of their retreat they ought to commit the administration of their office to some other Father. Thus, the Socius will ordinarily act for the Provincial during his retreat and the Minister of the house will substitute for the local Superior. They will abstain from all letter-writing except such as may be absolutely necessary. In like fashion Superiors ought to see to it that, come what may, their subjects be exempted from their accustomed duties during time of retreat and subjects on their side should remove themselves in good time from the ministry and from every other business and remain free from these cares during this period. They must have no dealings with the world outside even though these happen to be of a pious and apostolic character. Accordingly a retreatant may not hear the confessions of externs, though custom permits his hearing confessions of those of Ours who live in the house. He may not preach, much less be assigned to duty in the parlors, nor may he read newspapers or magazines nor write and receive letters unless real true necessity require it. I need hardly forbid such a thing as sallying forth from the house. Every one knows that this was clearly banned by the 27th General Congregation in a decree that only summed up all that had been said on this point by previous congregations. Even in the matter of spiritual reading the retreatant ought to be on his guard and read only such books as fit in with the Exercises and are agreeable to the spirit of each week according to the 6th Addition, lest thoughts, otherwise good and whole-

some, distract his mind from the great end he should strive with all his might to attain.

What shall I say of internal recollection of soul, to the preservation of which all these safeguards are directed? "Enter wholly, stay solely, come out another man," we often say. But one of these is dependent upon the other, for we shall not come out other men, that is to say, we shall not achieve an entire renewal of spirit unless we remain entirely alone with God throughout the Exercises. Solitude of body will profit us little if we lack a solitude of heart. "Shut thy door upon thee and call unto thee Jesus, thy beloved. Stay with Him in thy cell; for thou shalt not find so great peace anywhere else."

Now to attain that recollection of soul of which I have been speaking a change of place is often helpful and in some cases quite necessary. For when a man spends eight days in the familiar surroundings of his office with all his books and worries so close about him, he can hardly help but be distracted. Hence, if anyone (particularly if he is stationed in one of the smaller houses) wishes to go to another house for his greater recollection, let not Superiors balk but rather grant such a permission readily. Of course they should see that useless expenses are avoided. A far distant house ought not to be chosen over one close at hand, unless a grave reason impels such a selection. But if these precautions are taken, all ought to consider the money well spent since it so often helps to solid spiritual progress. Then too, this change of place offers each man a fine opportunity to talk over the state of his soul with one of the older Fathers particularly skilled in the direction of souls and it is indeed amazing how much this helps the happy outcome of the retreat.

This change of house is advisable for the Brothers attached to the smaller residences lest the retreat be nothing more than a name to them—gone through

merely to fulfil the letter of the law. And if there be less urgent reasons for sending away the Brothers from the larger houses, they ought at least, be wholly freed from their duties, unless perhaps, in off periods, they be allowed to help out in some of the lighter work about the house.

The custom now in vogue in many places whereby a special retreat is held for the Brothers alone and adapted to their peculiar problems, is a wise plan and in wholehearted agreement with the mind of our Blessed Father. My predecessor of happy memory, Father Francis X. Wernz, on more than one occasion praised this practice and he particularly commended its adoption for the younger Brothers.

III

But most of all I am especially interested in the Exercises which are given to our Scholastics.

In the first place, it is scarcely necessary to point out how important these Exercises are for the formation of our young men; for the words of Father Roothaan, though applicable to all, are especially true of the Scholastics: "From these (Exercises) especially we must learn the whole plan of our life and vocation and he will never be a true son of the Society or possess its spirit who does not drink from this font of the Exercises of our Holy Father." It is to be supposed, of course, that the Exercises made in their entirety in the Novitiate have long ago impressed the idea of our spirit on the minds of our young men; but, since the Exercises can and should be understood and appreciated ever more deeply and by their spirit we ought to raise ourselves to ever greater heights and grow stronger and stronger; and since it is agreed that these aims are accomplished most efficaciously in the annual retreat, ought we not be blamed if our young men seem to lack the true spirit of the Society, because we have neglected our proper duty of securing the best directors for their retreat?

Therefore, those who are chosen to give the Exercises to our Scholastics should be our most able retreat directors and they should prepare themselves in due time and with great care. For they all will have, not an indifferent audience but a very chosen one, men who, as our Holy Father says, "after they have learned them themselves" will give these same Exercises to others and who ought to acquire much skill "in employing this kind of spiritual weapon," that they may themselves become masters of the same art. Therefore he who is appointed to this work of supreme importance ought either to have or to acquire a more than ordinary knowledge of the Exercises, and so let him consider as meant for himself in a very special sense the recommendation of the Directory which we here transcribe: "It is of primary importance that he who is to give the Exercises must have read the whole book of the Exercises and have it at hand, especially the Annotations and Rules. Nor is it enough to glance through them but he must read all carefully, even weigh almost every word, since certain points of great import are noted very briefly, and if passed over or not understood, great loss is suffered. And so it will be necessary to have examined them carefully beforehand, and while the Exercises are being given they will have to be re-read with even greater care, especially the parts which pertain to the time in which the exercitant is then engaged." Indeed, if possible, as the same chapter of the Directory adds, "it will help . . . if he himself meditates for a little while on each Exercise before he gives it . . . that he may better convey it to others." For to be sure, even in the art of the Spiritual Life the words of the poet are true: "If you wish me to weep, you must first show grief yourself."

Besides, he ought to have a good knowledge of the character of the young men to whom he is to give the Exercises: for our Holy Father St. Ignatius in the book of the Exercises from the Annotations to the very

last notes for the Fourth Week continually insists on this and sets this down as a cardinal principle, namely, that the Exercises are not to be given in the same manner to everyone but in accordance with the character, condition and even daily changing dispositions of the Exercitant; this principle, moreover, was always deeply fixed in the mind of our Holy Father as we can readily see from His famous saying, "It is a dangerous thing to wish to drive all to perfection along the same narrow track; the man who does so does not understand how numerous and varied are the gifts of the Holy Spirit." Therefore the retreat master, or "instructor" as the Directory calls him, must know modern youth with its virtues and defects and even take account of the special circumstances which here and now surround the various groups of our scholastics. For Juniors must be instructed one way, philosophers or theologians another way, and teachers still another way. For though the truths to be explained are the same, yet "we must deal with diverse circumstances in diverse manners" as the Directory advises. And hence the necessity of instructing these different classes of Scholastics not in common, but in separate retreats, is perfectly evident. Likewise the Exercises should be given separately and with very special care to those who are making proximate preparations for Holy Orders.

Finally, the director should be a man altogether commendable and one who teaches the Exercises by example; in other words, a man who within the limits of human frailty has his whole life modeled after the pattern of the Exercises, as they said of our Holy Father St. Ignatius. He should also be a man charitably disposed towards our young men. Moreover the director should dedicate himself entirely to giving these exercises. He must not put too much trust in his experience but must carefully prepare without fail the points of each meditation. For if experience

teaches us that the most skillful teachers, if they are really interested in the good of their pupils and their progress in learning, with a thorough knowledge of their subject matter, must prepare their lessons carefully each day, in order that they may daily improve their knowledge of the subject and perfect their method of teaching and make it better suited to the character and capacity of their pupils; how much more is this required of teachers of this spiritual school? This school far surpasses secular schools in the lofty nature of the matter to be taught and in the supreme importance of the things to be learned. For they embrace not only the whole course of life of each listener but also the eternal happiness of themselves and many others. Therefore he would be sadly mistaken, who, when assigned to give a retreat to our Scholastics would think it sufficient to read them the text of the Book of St. Ignatius and briefly explain it. Likewise he would be wrong, if at one time he had carefully prepared for one or other course of the Exercises and then should assert that he could repeat the same things practically without change in every place and to any audience.

And so, that this matter may be arranged henceforth with greater care, I prescribe that in the future those who are to give the Exercises to the various classes of our Scholastics shall be appointed each year by none other than the Provincial himself. Moreover the Provincial, having consulted the Rector of each Scholasticate, should choose from among the best men, according to the norms indicated above. Every other duty they have should be set aside and he should advise them of this work in good time. It will even help to summon from other Provinces Fathers who are preeminent in this art, if the situation demands it and it can be done. In this matter the Provincials should lend brotherly aid to one another.

Moreover that the Exercises may bear greater fruit,

the director should give special attention to the first two Annotations in the beginning of the Book of the Exercises, adapting them to our Scholastics, namely, the end of the retreat and the individual effort required of each one. The end is a true interior renewal of spirit, directed to a daily more perfect love of the Supreme Good. This renewal consists in this. that our young men, shaking off the earthly dust by which the hearts even of religious are often soiled amid worldly occupations, may sincerely seek out the Divine Will, clearly understand it, embrace it fervently and thus joined more closely to God, they may be fired more ardently to follow Christ and spread His Kingdom with greater effort and hence be able to toil for that end with greater effect. This end holds out so lofty a grade of perfection that no one can imagine he has ever done enough; but rather the more a man advances in this life, the more clearly he realizes how far he is from attaining the perfection set down for him.

But this is the personal task of each one, and to it, aided by Divine grace, a broad field ought to be left. The Scholastics should be urged to undertake this task in the spirit of generosity. But the Director should not think that this effort can be supplied by his mere external suggestion. His words can indeed, and should prepare the way, give light and move the heart. He himself should suit to the present needs of the Scholastics those lofty truths in which the Book of the Exercises abounds; he should, as it were, lead them by the hand to an interior realization of these truths. But here let him stop reverently, that the soul itself, with God's aid, may be more and more imbued with these truths.

For as our Holy Father Ignatius notes most frequently, "Not an abundance of knowledge but an appreciation and an interior realization fills the soul and satisfies it." As I have said elsewhere, the points

should not be extended beyond a half hour, so that each one having entered his own room, may pray to his Father in secret behind closed doors and the Father who sees into the secret recesses will give a right spirit to His children.

Since He has chosen and loves them with an eternal love, He will so draw them through the Holy Spirit, to His only Begotten Son that they will be sanctified in truth and daily become participants more and more of the Divine Nature. And so I earnestly beseech you, Reverend Fathers, who will give the Exercises to Ours, that you do not seek to follow my admonitions but those of our Holy Father Ignatius, that renowned and most skillful guide of souls, and I beg you also to cast aside all prejudiced opinions and be most prudent in setting forth the points of the Meditations. Let there be an end of long discourses by which some tend more to destroy the Exercises of Ignatius than set them forth. Rather, care should be taken "that the Creator Himself and the Lord should communicate Himself to the soul devoted to Him . . . disposing it in that manner in which it is better able to serve Him; in such a way that he who gives the Exercises . . taking his stand in the middle . . . permits the Creator to work immediately with the creature and the creature immediately with his Creator and Lord."

This ought not to be interpreted that the points be dry; assuredly not! And if the Instructor himself, as I have said before, should be deeply imbued with the spirit of the Exercises, he would not lack that admirable unction, which is more easily felt than described and which immediately shows the man who truly performs the duties of ambassador of Christ, "not in the persuasive words of human wisdom but in the manifestation of spirit and virtue."

As regards the matter, I think it is hardly necessary to remind you that the Exercises of St. Ignatius and not others, should be given by Ours; and this was

sanctioned by a solemn decree both in the 7th General Congregation in 1615 and in the 27th General Congregation in 1923, which gave this pronouncement in connection with the annual Exercises: "In the Exercises let Ours follow the proportion and method with which they are accustomed to be made in their entirety according to the plan of the Directory, Chapter 10, Numbers 1 to 12." But according to the mind of the Directory and the approved customs of the Society, the First Week ought ordinarily to be dispatched in "sufficiently short time that it can even be sometimes finished in shorter time than three days or sometimes two;" and let the remaining time be devoted to the further advance of the Scholastics in the knowledge, love and following of Him Who is the Way, the Truth and the Life.

It is the duty of the Instructor to make an apt selection of meditations on the life of Christ and to arrange them according to the peculiar end of these Exercises; to this end it would be useful to discourse on some more common meditations that have to do with the Life of Christ in which, for example, His public life, miracles, sermons, passion, etc., are briefly touched upon. However, we must never omit those meditations and contemplations, which, in the Ignatian method, can be called fundamental; the Principle and Foundation in the very beginning of the Exercises and the Kingdom of Christ before the contemplations on our Lord's life; likewise those most efficacious meditations or considerations which aim to help us in the attainment of that sublime perfection to which by our 11th Rule we ought to tend with great singleness of purpose, namely, the Two Standards, Three Classes of Men and the Three Degrees of Humility.

Let that wonderful Contemplation for the attainment of Divine Love be not only not omitted, but let it be shown that it is the highest end of the whole spiritual retreat, as it really is, moreover that it is the

greatest reason of our life here on earth until in Heaven we are consumed in the beatific vision of God; and indeed our most sublime 17th Rule, which you might say was derived from this contemplation, invites us to this anticipation of the heavenly life, when it openly exhorts us, "To seek God in all things, casting off as much as possible all love of creatures, that we may place our whole affection in the Creator of them, by loving Him in all creatures and all in Him according to His most Holy and Divine Will." Wherefore we cannot approve, though it is sometimes done in some places, that this contemplation be put down as something outside of the series of the Exercises, by proposing it only for the morning meditation of the first day after the completion of the Exercises; although of course there is no hindrance to continuing in this meditation even after the Exercises, since the points of this Contemplation present such ample material for meditation that it can never be fully exhausted.

However in the course of the Exercises other meditations may be here and there inserted according to the practice introduced by our Holy Father St. Ignatius, at least for the First Week. This custom is approved in a rather general way in the Directory. But let the intended end of the Exercises be always kept in view and let everything be directed to this end in the manner taught us by St. Ignatius, who, through a knowledge of our last end and a horror and detestation of sins which turn us away or at least retard us in the attainment of this end, leads us to an intimate knowledge and following of Christ, and by this means brings us to the fulfillment of perfect love in eternity.

The annual Exercises are also an excellent occasion for leading the Scholastics into a fuller and deeper knowledge of the Annotations, Additions, Notes and Rules, especially for the discernment of Spirits and the proper manner of making the Exercises, in all of which the Book of the Exercises abounds; likewise

they offer an opportunity to better instruct them in everything pertaining to the Election, since it is fitting that we always have at our hands those various methods of election which indeed not only can be employed in the reformation of life to be effected in the Exercises but which also enjoy a very wide and practically continuous application and ought to be evident in the various elections which occur in our whole life, if indeed we wish to guide ourselves not merely by Ignatian but evangelical prudence and to urge ourselves on to higher things. Under words not rarely very simple and sometimes almost rough and certainly not covered with literary polish, these admonitions conceal the highest wisdom and the most prudent counsels for the different states of soul; they are also found most useful for those who have the sublime gifts of prayer and they point out the safest norm for guiding us in the path to God and arriving at the highest perfection. But for opening these spiritual treasures to the Scholastics, the Instructors should pick out the right time, lest the order of the Exercises should thereby be disturbed. Of course, never let it be permitted that such instructions be given just before or during the time of points (except in a brief and passing reference) lest, contrary to the desire of St. Ignatius, the mind be distracted from the main point of the meditation.

With reference to the number of meditations and instructions, the custom is different in different provinces: in some places, besides the four meditations, a daily instruction of a half-hour is added; at another place the custom is four meditations, while at another time in the day a consideration on some point of religious discipline or the spiritual life with reference to reformation of life is made privately by each retreatant but under the guidance of the Instructor or Spiritual Father; elsewhere only three meditations are made (two in the morning and one in the evening)

and in place of the meditation which should have been had in the early afternoon, an instruction, connected as far as possible with the Exercises of that day, is given in the time it usually takes to give points. This instruction is continued by each retreatant in the manner of a consideration until the completion of an hour. Each Province is to observe its approved customs for even the practice I mentioned last meets with the full approval of Father Roothaan. It will help to quote his words here: "In the eight days retreat, when made in private as it is often done by our priests, it is certainly to be desired that as much as it is in one's power, the Book be adhered to as a norm; but when it is made in common by our young men, a common standard is to be maintained, which is almost always a triple meditation with a consideraton or instruction."

What I have said with regard to giving the Ignatian Exercises before all others, should be applied to the annual retreat to be made by all of Ours. For if it sometimes happens, for example, by common ecclesiastical law before receiving Holy Orders, that one has to make a recollection of this kind two or three times in the same year, after the first one of eight days, the rest of the recollections can be arranged in a different fashion, in practically the same way as the three day retreats for the renewal of Vows, which indeed are usually most useful and fruitful. It is not strictly necessary that they adhere to the plan of the Exercises, though they ought to be filled with the spirit of them.

And now, allow me to address you, our dear Scholastic Brothers in Christ, whose welfare, I, in my paternal solicitude, have already discussed for some time; for in regard to reaping this fruit of the Exercises, you yourself can and should contribute a great deal. Look upon this holy annual retreat with a living faith, and with that faith, I say, by which the just man lives, and go to it as to a great benefit and sweet rest

for the soul, with Our Lord Himself inviting you to, "Come apart into a desert place and rest a little." When the time comes enter into it with that courageous spirit and liberality which our Father St. Ignatius speaks of in the 5th Annotation.

And since a true submission of mind is the chief requisite for the apprehension and thorough understanding of the sublime truths of the Gospel, according to the saying of Our Lord, "I confess to Thee, O Father, Lord of Heaven and Earth, because Thou hast hidden these things from the wise and prudent and hast revealed them to little ones," you should strive earnestly to suppress any haughtiness of mind because "His Communication is with the simple." With this same faith and with the same humility and docility of intellect listen to the Director whom the Superiors have assigned to you, whomsoever he may be, as to the herald of God, and receive his word, "not as the word of men, but (as it is indeed) the word of God, Who worketh in you that have believed," and Who is able of Himself to supply whatever may be lacking in His minister. And in this way you shall experience within yourselves the wonderful efficacy of the Exercises of our Father St. Ignatius, an efficacy, which in our own times has not only not diminished but may be said to have increased.

Ths genuine submission of your mind will also fortify you against an excessive exertion of soul and body, which, if it be more closely examined, is nothing more than a subtle and hidden pride, as though anyone could arrive at the contemplation and enjoyment of divine truths by means of his own strength and efforts. Moreover, as the Directory wisely remarks, in this violent application to prayer, of which headaches are born, there is great danger "Both in time of desolation, in which the soul is wont to strain itself too much, as if swimming against the stream, and also in time of consolation, when it gives itself up without

restraint to the favorable wind;" and if it appears that those who are making the Exercises are doing violence to themselves, "they must be taught how to meditate calmly on divine things: otherwise they will not be able to continue long in meditation or reap the true fruit of it. For all true and solid fruit consists in the knowledge of truths and the movements of the will which come from an interior light and not at all in this strained and violent application . . . , and lastly, although this work of prayer demands our cooperation, yet it depends far more upon God and is His Gift; therefore a soul should dispose itself for this work by humility and purity of heart rather than trust to its own preparation and efforts."

Of course the other extreme also should be diligently avoided, namely, that of performing the Exercises and meditations with negligence, which would certainly hinder the entire fruit of the Retreat. Consequently take particular pains to perform them with the greatest fidelity to the rules laid down by our Father St. Ignatius, being mindful also of those recommendations, which, I, in my letter, "Concerning the proper performance of the daily Exercises of Piety" (July 2, 1934) made concerning the various methods of prayer which are proposed in the book of the Exercises and which are to be selected for the different states of health both of soul and body, according to the mind of St. Ignatius and the traditions of the Society.

Finally I point out another rock which you must cautiously avoid, namely, the desire to use these annual retreats to store up for yourselves copious notes for your future apostolate or to pursue some theoretical study of the Exercises. I certainly do not wish to condemn the practice of taking down such items from the talks as you may deem profitable to other souls, nor similar notes of such lights as may come to you in the time of meditation. But do not be too anxious about this,

certainly not to the point where you make the retreat a sort of study directed to the good of others. Believe me, dear Brothers, this would be but the merest waste of time. That burning zeal that glows in the hearts of the youth of today for the salvation of souls redeemed by Christ, yet storm-tossed on the sea of the world, is certainy a fine thing—and something to be encouraged in Ours, being as it is the end of the Society. But everything has its time and place and while you are making your retreat, your first duty is to watch for your own spiritual progress, not the profit of others. Your motive for this is that very love of souls redeemed by the most precious Blood of Christ, for as our Blessed Father Ignatius says, "those means which join an instrument to God and dispose it to be governed directly by the Divine Hand are more efficacious than those which dispose it to men."

And so in time of retreat take care that before all else you are one in spirit with Christ, as the branches are with the vine. For from this union with Him the fruit of your future apostolate of necessity depends, since Christ while speaking of this parable of the vine, presently added, "Because without Me you can do nothing." Wherefore the more intimately we join ourselves with this Divine Vine the more plentiful will be our fruit. For whoever believes in Christ and lives in Him, he will do the works of Christ; yes, and greater than these will he do. It is truly a divine power which this joining of ourselves with Christ causes to work in us. As St. Augustine beautifully remarks, "Although Christ would not be the Vine unless He were man, yet He could not give grace to the branches unless He were God." In other words we are made not only "participators in the Divine Nature" but sharers in the Divine Power which, after the outpouring of the Holy Ghost, desires to show itself to the world more widely and more abundantly. And as is the case with all great gifts, this wonderful union with Christ is accomplished

in solitude, in that exterior and interior solitude by which a soul draws itself away from all creatures to hear the voice of the Beloved and sink itself entirely in the teaching of its Master.

If you make the annual retreat in such a manner and with such dispositions of soul, you will come out from the Exercises, dear Brothers in Christ, so prompt and ready to show the effects of the graces granted to you, so desirous to run along the road therein shown to you, that eager and undeterred by any difficulty you will go forward and continue ever after as doers of the word and not mere hearers thereof, Then too you will enjoy a blessed peace and your whole Scholasticate will blossom through the rest of the year in a great spirit of charity. Daily you will taste how good, how pleasant a thing it is for brothers to dwell together in unity and how truly St. Francis Xavier spoke when he called the Society of Jesus a company of Charity. Then you will not feel the burden of labor, and the daily round of duty will seem less heavy and trying. Finally, since in the opinion of doctors many ills of the body come from a troubled mind, when these anxieties are removed the body itself is healthier, for Our Lord Himself said, "Seek ye first the Kingdom of God and its justice and all these things shall be added unto you."

IV

The many points which I have thus far treated, about giving the Exercises to the Scholastics as well as to our dear Coadjutor Brothers, can in addition be well adapted to our priests. But I wish to add, Reverend Fathers, certain things more peculiar to yourselves; for if the Exercises are useful and even necessary to our dear Scholastics and Coadjutor Brothers, how much more to us priests, who, either in the midst of the tasks of our own office or in our apostolic ministries, since we, more surely than they, are engaged in the world and with the world, and can

scarcely escape being a little soiled with the dust of the world. To wipe away this dust indeed and to strengthen the spirit, there come to us each year quite appropriately and effectively the Exercises, which with grateful and willing heart we ought to receive from the hand of God and the Society as a most precious gift. Eagerly therefore, after discussing the matter with Superiors and receiving their approval, we should seek a time and a place as suitable as possible, where we can go through them more peacefully and energetically. The most fitting time for those engaged in the Colleges is usually the school vacation; for others a time should be chosen in accordance with the occupations of each. However we must take care not to allow ourselves to be so overwhelmed with occupations and ministries that we postpone the annual retreat so long that we are in great danger of being entirely hindered by reason of other urgent business. Moreover local Superiors should remember that only Provincials can dispense from this very stringent law; and these indeed I beg and implore earnestly by their own love for the Society not to avail themselves easily of this power, but only for a serious reason, which for the most part will scarcely be anything else than weak health. Accordingly, Superiors should see to it that all are free of their ministries and business in order that each one may be able to consult his own interests. But if the Provincial shall exempt anyone from going through the annual exercises, he ought to inform the General of the exemption given, as is indicated in the 12th Question of the Manual of Visitation.

Nor must it be thought that the time spent in the Exercises has been lost for our own daily labors, at which we are of obligation bound to work hard. Certainly it would be lost, if these Exercises were to be gone through negligently and that total retirement and recollection be omitted, which I have above impressed upon all and which is still more necessary for

our priests, who have greater relations with externs; nay, more, this would not only be a waste of time but a serious spiritual loss, since God, Who on the day of judgment exacts an account of every idle word spoken by men, will certainly exact of us a strict account of time so precious. Nor do I think it is far from the truth to state that certain deplorable failings of the priests of the Society, which time and again (although, through God's favor, quite rare) bring sadness to us, have their origin in the fact that they have not rightly performed their annual exercises; for otherwise, by Divine Grace, which the Lord is wont to give in more abundant measure during that time, they would be enlightened and strengthened to persevere in the holy path of their vocation up to the mountain of God.

On the contrary, if they are gone through well, the Exercises for manifold reasons help us to a better fulfillment of our duty; especially since they render us more united with God and make us fitter instruments in acquiring a greater efficacy in our works, which are wholly ordained to the Glory of God; besides as I have said in other places and especially in my letter of June 29th, 1933, sent to Superiors, since the fruits of our labors will be the greater, the better these labors themselves are chosen and orderly attended to, there is no one who does not see how much the Exercises can help to bring about this prudent selection and order with the reformation of life to which they are directed.

As I have already indicated, it can be of help to our Operarii sometimes to listen to an experienced Father giving the Exercises to Ours; nay more, to establish for them a special course of the Exercises, as is done in some places, which all are invited to attend, is certainly not to be disapproved; this sometimes can bear fruit, particularly on the Missions, where the time of the Exercises is wont to be a good occasion for calling together into one house for several days the many Missionaries living alone or almost alone in

scattered localities throughout the entire year—this will help them also to recover in a suitable manner their strength of body and mind and to enjoy to a small extent the advantages of common life. But at all times and in all places let it be approved and kept sacred that our priests, who have already been promoted to some grade in the Society, must not be compelled to go through the annual Exercises together with others, and much less to listen to the points of meditation given by another (with the exception, and that rare, of some altogether individual case when Superiors think this should be prescribed for someone) ; but let each one, after their Superiors have been consulted and their consent obtained, choose a time, place and method, which according to the norms above mentioned shall seem more suited to them for their greater spiritual profit.

Here nevertheless should be repeated and impressed upon you, I think, that grave warning of Father Anderledy: "By no means is the abuse to be tolerated if it be anywhere, of performing the Exercises in a strange house not of the Society; nor must we tolerate anyone finding time for the same when he is giving those not of the Society these same sacred meditations." If however, it is a question of giving the Exercises to Ours, the director sometimes cannot be prevented from going through them also, especially if he foresees that due to the small number of exercitants or for some other reason not many will approach him for confession and direction of soul; but always let the Provincial be consulted, who, after considering the circumstances of the case, will decide what seems good to him in the Lord.

Moreover it is important that the Fathers also should follow the Ignatian method; therefore very many points which have been mentioned above for the Scholastics on this matter can and ought easily be applied to our priests. But in regard to the matter

and arrangement of the topics to be meditated on, greater freedom, in accordance with the advice of the Directory, is allowed to those more advanced in things spiritual and already more trained in meditation, as to men truly spiritual and already crucified to the world: "For it is to be believed that, helped by the knowledge which they already had of the Exercises of our holy Father Ignatius and by the unction of the Spirit, they will run along this course with unhindered step, nay more, with great fruit." And indeed very many holily avail themselves of this holy freedom, although always within the genuine spirit of the Exercises and the Ignatian method; there are some who cling to the Book of our Holy Father alone, laying aside any other book, and they follow it with all fidelity according to the very beautiful exhortation of Father Roothaan in his very familiar and oft-mentioned letter on the love and use of this admirable little book,—these preserve too, strength permitting, the number of five meditations on certain days, as some are wont to practice with great fruit; there are some who use indeed the little book of Ignatius and read it thoroughly, but they also help themselves with other commentaries; there are some who, as I have said, having met with the opportunity of some skilled master giving the Exercises to the Scholastics or to others of Ours, prefer to listen to him time and again, and then apply to themselves what they have heard; finally there are those who, especially in the particular circumstances of their life, direct and arrange the entire eight days to their peculiar needs or to some special end they have proposed to themselves. "The Spirit breatheth where He will" and "whoever are led by the Spirit of God, they are the sons of God." But if we are truly imbued with the Ignatian spirit, under the guidance of Superiors we will always choose those things which are more conducive for a more perfect attainment of the end of our holy vocation.

Finally, as I am about to bring this epistle to a close, I shall address you, Reverend Fathers and dear Brothers, in no other words than those very fervent ones of so revered a predecessor of mine, Father Roothaan, "In the name of our holy Father Ignatius, to whom after Jesus and His Virgin Mother we owe ourselves and all that we have; in the name of the love of the Society whose increase and success depend not on any natural or human assistance, nor on the splendor of learning or eloquence, nor on the favor of any man whatsoever, but on its true spirit preserved and renewed in us; in the name of the individual salvation and perfection of each, which should be most dear to the hearts of all of us, for surely indeed in this vocation of ours the practice of good and pious Christians is not enough for us; in the name of the great needs of Holy Church, to the aid of which our good Mother rightfully demands and expects us to come; in the name of the salvation of souls redeemed by the Most Precious Blood of Jesus Christ, to help whom we have sworn allegiance in this service of Christ, our Leader—I beg and implore you to busy yourselves in zealously learning and diligently using so renowned, so effective an aid in the accomplishment of such great good, given us in the Exercises of St. Ignatius. I further beseech you in imitation of our Fathers to strive with as great diligence and effort as possible to fashion within yourselves for your perpetual and daily use and practice the pattern handed down in these exercises."

As I myself have often heard from our Blessed Father Pius XI, not slight is the glory of our least Society in being always the first to be attacked by the enemies of Christ and the Church, with whom sometimes even some good and sincere Catholics agree, deceived by the empty falsehoods of our enemies. The little book of the Exercises shares the same lot with us; nor could it be otherwise, since whatever good,

whatever sanctity, whatever we have worthy of praise in the Society is drawn entirely from this little book, which is the soul and strength of the whole Ignatian family.

Certainly it cannot be easily understood how even some Catholics, as I have said, do not fear to take part, if not in attacking, at least in making light of these Exercises; for it is well known that there is scarcely any other human book which has so often and so strictly been tried in the balance, so often and so solemnly approved by the Holy See from the days of Paul III to our happily reigning Pontiff, Pius XI; and moreover there is scarcely any other little book, which has deserved fuller praise from certain saintly men who have flourished in the Church of God since the XVI century.

However, these attacks whensoever they come, ought not to cast us down in spirit, but rather more and more they should spur us on to gather together the remarkable fruits of this little book, first in ourselves, and then in as many others as possible so that we can in some way help Holy Church, howsoever humbly and slightly as Father Roothaan says. And in truth, Reverend Fathers and dear Brothers, according to our measure we can perhaps meet the needs of the Church in our day with no stronger help than these spiritual arms with which Christ the Lord through our holy Father Ignatius has furnished us; now, I say, when a new age of the world seems about to rise from the great disturbances on all sides, the Ignatian Exercises can be a most powerful means for the sanctification of mankind.

But concerning this other fruit of the Exercises and the manner of giving them properly to those not of the Society, I trust, God willing, that I shall treat of this matter elsewhere in a special letter.

In the meanwhile let all, particularly during the time of the Exercises just as once the Apostles were

united in the Cenacle at Jerusalem, persevere as one in prayer with Mary, the Mother of Jesus, so that we also through these Exercises may be clothed with virtue from on high, and from them go forth, filled with the Holy Ghost and burning with that sacred fire, which our Lord Jesus Christ from the depths of His Heart sent upon the earth and wished to burn violently.

I commend myself earnestly to your Holy Sacrifices and prayers,

At Rome, the Feast of Pentecost,
June 9, 1935

The servant of you all in Christ,

WLODIMIR LEDOCHOWSKI,
General of the Society of Jesus.

A. M. D. G.

THE SOCIETY OF JESUS IN NEW SPAIN

Part II.

ECUADOR

FIRST JESUITS IN SPANISH SOUTH AMERICA

On December 24, 1567, the first eight Jesuits sent to Peru by St Francis Borgia at the request of Philip II reached Cartegena de Indias. It was the first fulfillment in Spanish South America of the early wish of St. Ignatius. The members of his Society were to be ready to go to all parts of the world wheresoever the Vicar of Christ should send them: "sive miserit nos ad Turcas, sive ad *Orbem Novum*, sive ad Lutheranos, sive ad alios quoscumque infideles seu fideles."

These Jesuits came to Callao on the 28th of March, 1568, and to Lima four days later. On Passion Sunday the first sermon was preached by the Provincial, Father Jerome del Portillo.

In his instructions, St. Francis Borgia had charged the Fathers to attend especially to the conversions of the Indians. Faithful to this order and judging that the language of these natives was the first requisite and necessary means to their conversion the missionaries sought a teacher and to the surprise of the whole city these men, some of them well advanced in years, betook themselves once more to the benches of a class room. At the sight of this example the Archbishop of Lima ordered all his clerics to attend these classes.

FIRST JESUITS GO TO QUITO

Settled now in Lima and with a sufficient knowledge of the language of the Indians, the Fathers began to visit the various parts of what was then the vast territory of Peru, some of them even reaching Quito in the first years. Since the purpose of the following is to give a brief history of the apostolic works of the early Jesuits in the present Republic of Ecuador,

which was then a part of the Kingdom of Quito, we shall pass over the labors undertaken by our Fathers in Peru.

It is impossible to give the exact date of the first mission trip from Lima to the city of Quito; at the latest it ought to be in 1570 or 1571. In May, 1575, Father John de la Plaza arrived in Lima as the first Visitor of the Peruvian Province. Among other instructions given him by Father General, the Visitor was to consult about and decide various points relative to the future college of Quito. All of which seems to suppose that the Society was sufficiently known in that city and that there had been a request for a College. Indeed both the Father whom the Visitor consulted as well as he himself were of the opinion that a house of the Society should be founded as soon as there were sufficient men to take over the work of the new college. It was a land of great apostolic promise; the Indians were many and their dispositions favorable to the Christian religion.

The annual letters of 1575 refer to a missionary journey made into the Kingdom of Quito which was very fruitful in its results. We read of the "great impression made by the missionary as he preached continually to large crowds. In all the towns there were many confessions. Frequently the greater part of the day and night were spent in hearing confessions, so that the opportunity for rest or for preaching was at a minimum." One particular day of 200 Communions is spoken of as an extraordinary occasion. The first mission lasted seven months and during the ensuing years others followed until at last the college at Quito was finally realized.

FOUNDATION OF THE COLLEGE OF QUITO

Smallness of numbers and the obligation of attending to the colleges already founded in Peru were the principal obstacles to further educational expansion

in Quito. But in 1586, Father Balthasar Piñas together with two other Fathers and a Coadjutor Brother arrived to undertake a definite foundation in that city. They chose as their abode the poor-house, in reality the hospital, and began their labors from there. The first sermon was preached in the Cathedral by the Rector of the new college on July 22. Such were the beginnings of the new college of Quito which was to produce so much good for souls in the years to come, which later became a University and lasted until the calamitous expulsion by Charles III, effective in Quito, August 20, 1767.

The Fathers immediately began their ministries in the city with a general mission to all classes of the city's inhabitants. That the results were more than favorable is evidenced by the enthusiasm manifested at the end of the exercises. The authorities, both civil and ecclesiastical, accompanied by the people led the Fathers in solemn procession from the hospital to the house prepared for them in the parish of Santa Barbara. That they might have full scope for exercising their ministries even the church itself was transferred to them.

It was not long before the Fathers had full opportunity of manifesting their gratitude to the generous people of Quito, though the work of education was to be delayed a while longer. On August 29, 1856, the small volcano Pichincha, on the slopes of which the city is built, became tremendously active. The strong and continued tremblings finally gave way to a violent quake on the night of August 30. Houses fell and churches were ruined; but the end was not yet. A fearful explosion from the quivering mountain rent the heavens, and clouds of smoke and ashes swirled above the city. So great was the darkness that the Fathers went about with lanterns consoling the stricken, hearing confessions and comforting the dying. For three days and nights they carried on their labors

with no more light than their lanterns and the great burning rocks hurled by the volcano across the heavens.

Not yet recovered from the volcanic disaster Quito was to be quickly visited by another calamity more dreadful than the former. Small-pox came and spread death-dealing havoc among the population. Brought to Cartagena on a slave boat, it spread first in that city, and then went on to take its toll in large parts of the southern continent. In Quito alone thousands died during the months of June and July of 1589. Our Fathers went everywhere in their ministries to the plague-stricken, and Father de Hinojosa, one of the three pioneers to Quito died a victim to charity. Together with their ministries to the sick and dying, the Fathers exhorted the rest of the population to beseech the Divine Mercy to take pity on the people. During the month of June there was public exposition of the Blessed Sacrament in the Church of the Jesuits, and the students of the grammar school took turns with other devout persons at watching in the church. After the exposition of the Blessed Sacrament there was held on three days a week in the church a public discipline for the space of a Miserere in which many of the inhabitants took part.

STUDIES AT THE COLLEGE OF QUITO

With the passing of these two calamities the Fathers could now devote themselves more exclusively to the work of teaching. Shortly after their arrival they had opened a class of first letters and of grammar. When the pupils of these classes were sufficiently prepared, the first course in Philosophy was begun. This took place in 1590. Four years later Dogmatic and Moral Theology were formally introduced.

Thus the educational activities of the Fathers were finally under way. Studies at the College were entirely

free, and hence opportunities were open to all, rich and poor alike. Permission was sought from the Holy See and the King of Spain to give academic degrees in Philosophy and Theology, and the favor was granted in 1623. Later on, at the beginning of the eighteenth century, four more courses were added to the curriculum of the College, two in Sacred Canons and two in Law. The salaries of the Professors who were laymen were paid by the Society.

THE SEMINARY

In addition to the work of the College the Fathers were now given charge of the Seminary. This was undertaken in 1594. His Lordship, Louis de Solis, fourth Bishop of Quito, remarked that he was but imitating the example of many other Prelates who had seen fit to place the direction of their seminaries under the Jesuits.

The Constitutions of the Seminary could not be drawn up at the very beginning, and were not published until 1601. The principal points formulated in them were: that the Society was to have all jurisdiction, spiritual and temporal, over the Seminary; that the Fathers need give no account of the temporal administration of the scholarships to anyone; that future prelates could not modify the statutes or take away the direction of the Seminary from the Fathers of the Society. A royal guarantee was asked to confirm these clauses, which the King immediately granted. Later the same confirmation was obtained from the Pope.

Although the Bishop had determined the manner of collecting the money with which to pay the tuitions and scholarships, nevertheless financial difficulties were many and frequent. As a result efficient administration and advancement were retarded not a little. To remedy the situation the Fathers took over the

management of farms, and the resources of these were used for the education of indigent students.

SPIRITUAL MINISTRATIONS TO THE PEOPLE

While the work of teaching, both in the College and in the Seminary, was progressing in a favorable way, the activities and ministries for the good of souls continued and increased. Frequent preaching and teaching of Christian Doctrine to the children and the ignorant was a principal work. Father James Alvarez de Paz, celebrated for his ascetical writings and his preaching, gave extraordinary distinctions to these exercises of piety among the Spaniards.

Sermons to the Indians were frequent. Indeed since the number of Fathers devoted solely to ministerial labors was small, there was a danger that the Spaniards would be neglected, and these needed attention at times as much or more than the Indians themselves. But in 1594, Father Aquaviva ordered that in each college one or two Fathers were to be set aside who were to attend only to the needs of the Spaniards, just as there were those whose sole task it was to care for the Indians. At all times missions were carried on through the various towns wherein the Society had no houses. Each college had a permanent zone, and all the hamlets within this province were to be visited by the missioners at least once every three years.

A common method of preaching the Gospel in those early times was to preach in the plazas and other public places where there was a possibility of gathering a large audience. This was done particularly on Sundays and on feast days. The matter chosen was usually some point of Christian Doctrine which would be useful and profitable to these improvised audiences.

Teaching the children and those little instructed in the fundamentals of religion was the labor on which the greatest efforts were expended. From the very first days of their arrival in Quito, the Fathers gave

themselves unremittingly to this task, and for the space of one hundred and eighty-one years this work was continued and fostered. At whatever time and in whatever way the children could be assembled, so it was done and the catechism thus taught. A frequent method, however, was the *Decuria de la doctrina christiana*, wherein the children were assembled at one of our houses and then led in procession through the city singing the lessons of the day and the prayers. The march ended at one or other of the city's churches, and there an exhortation was given to all who had assembled. The *Decuria* was usually held on Sunday afternoons. In addition a Sodality of the Blessed Virgin was formed among these children, but only the more advanced and more pious were allowed to be members.

Since the Sodality is one of the great works of the Society it was not to be restricted to the children alone. Other Sodalities were formed in the city for various classes of the people. First among these was the one made up of priests of Quito and the surrounding territory. They had some exercises of piety in common, in so far as the occupations of their sacred ministry permitted. Every Saturday they observed the custom of visiting the hospital and of hearing the confessions of those who requested it. But this was only one of the Sodalities formed. Others were soon in the making, for various classes of the city's population and for men and women.

MINISTRIES WITH THE INDIANS ALREADY BAPTIZED

King Philip II offered the Society the Indian Missions of Spanish America and St. Francis Borgia accepted this new field of apostolic labor. Thus we find him writing to Father Jerome del Portillo, the first Provincial of Peru: "Wherever Ours may be, let their first care be of those Indians already made Christians; using diligence in preserving them and helping

them with the affairs of their souls; afterwards they will attend to those not yet baptized." The Fathers General who succeeded St. Francis Borgia were of the same mind and their Instructions to the missionaries to do nothing more than amplify and corroborate what the Saint had set down in the beginning. Father Everard Mercurian reminds all the Fathers and Brothers of Peru that, if they wish (as they are obliged) to attain to their own perfection they ought "to try all those means by which they may obtain the salvation of the Indians for whom they have been sent to America." And Father Aquaviva wrote to the Provincial of Peru in 1591: "I desire, and with all earnestness I charge your Reverence, that your only care be to try efficaciously that Ours apply themselves wholly, as far as it is possible, to the care of the Indians, since the Spaniards would not be lacking in many other Operarii."

Since the missionaries were sure of the will of their Superiors and of the Pope himself, they bent every effort in Ecuador and Peru for the conversion of the Indians. The first means they employed was perfect familiarity with the languages. The following is a curious observation: Father Visitor, John de la Plaza, on September 9th, 1579, left an order "that all the Fathers who came from Spain should pass the first six months after their arrival in Peru studying the language of the Indians . . . that those who came as students, learn it during their studies . . . and that the novices study it for a half year before going on to the colleges." The Fourth Provincial Congregation of Peru held in Arequipa during September, 1594, decreed that no student could be ordained, if during the time of his studies he had not learned the language of the Indians; and to be sure of his efficiency in this matter he had to pass an examination for half an hour in the language. The same Congregation asked the General that no superior be permitted to exercise his office until

he had learned the Indian language. Father General, praising the zeal of the Fathers, answered that the superior already appointed should begin the exercise of his office but obliged him to learn the language. He also declared that no one should be proposed for the office of superior who lacked a thorough knowledge of the Indian tongue. Later it was determined that no priest would be proposed for the profession or his last vows, if he did not know the language of the Indians; or if he was proposed, the reason why he did not know the Indian language should be stated. Finally it was ordered that the recently ordained priests, after finishing their studies and the Third Probation, should begin the exercises of their ministries with the Indians for a period of three years to accustom them to the habits of the Indians and their language. We may take this as an indication of the zeal and determination with which the Jesuits of Quito attacked the problem of the evangelization of the Indians of the city and its vicinity.

According to the approximate calculations of the time, some sixty thousand Indians lived in Quito and vicinity. While it is true that all were baptized they were frightfully ignorant of the things of religion. To remedy this condition the Fathers gave frequent instructions and sermons accommodated to Indian intelligence and rudeness, while catechisms and constant association with their charges furthered the work of the preachers. Through their unflagging zeal the Fathers soon gained the love and affection of the Indians, giving them money for the needy and medicine for the sick. Charity won them completely; the Indians were addressed in their own language and were treated with a certain respect in order to dissipate the suspicions which arose from the contempt and excessive rigor they experienced at the hands of their masters. This method of approach made it very easy for the Fathers to gather them together in chapels and

instruct them in the mysteries of religion. These instructions were held in edifices built by the Indians themselves. There was a sermon for them at the early Mass, which was celebrated every Sunday, feast day and Friday; and during Lent another instruction was added every Wednesday. On every possible occasion they had the Catechism explained to them in their own language. On Sunday there was a pious exercise which the Indians liked very much. It consisted of a procession to one of the churches in the city during which they sang a hymn to Our Lady, then followed a catechetical instruction and prayers in their own language. Frequently, on leaving the church there would be a small demonstration in the public plaza. According to some eye-witnesses the number of Indians present at these public functions was generally in excess of four thousand. All this preaching and instruction bore proportionate results. Well instructed in the sacraments and the dispositions necessary to receive them with profit, the Indians began to go to confession and communion, not only to fulfill the law but at various times during the year and there were signs of real, solid piety in their devotions. There was, however, a justifiable fear that this good beginning would not endure because of their characteristic fickleness, but it was not for long, because it soon became evident that the Indians were seriously purposed. Hand in hand with their frequent reception of the sacraments went a reform in their lives. Women who were a cause of public scandal, not so much because of personal wickedness but rather because of threats from those who should have given them good example, gave up their lives of sin and made public reparation. Many and notable were the conversions wrought by the sermons of the Fathers and their converts had sufficient courage to resist the wiles of former companions in sin. Proper instruction put an end to the evils arising from superstition and witch-craft while the frequent

use of the sacraments produced a notable decrease in the number of drunkards.

SODALITIES OF OUR LADY AMONG THE INDIANS

In the very beginning of their apostolate the Fathers established Sodalities admitting as members only the more fervent and capable. But as their work got under way the scope of the Sodality was extended and became an efficacious means of conversion and formation of solid Christian lives. The Annual Letters state that the Indian sodalists were always the first to be present at Catechism class, Mass, sermons and other church functions. They fasted and mortified their bodies with rigorous austerities, considering it a favor to be allowed to practice these exterior signs of Christian piety. They took a discipline in their chapel every Friday during Lent; and on Saturday, after hearing Mass, they went to the hospitals accompanied by a Father, where they made beds, consoled the sick and did what they could to lighten their sufferings. They also brought whatever food their scant means would permit. Such practical piety, we are told, brought more substantial results than the sermons of the Fathers.

THE APOSTOLATE OF THE BLIND

Because of the great number of Indians in Quito and vicinity the Fathers soon realized that the task of converting all was impossible without the help of catechists. These they chose from the children who attended their Grammar classes, and from pious persons of known integrity. But none served the Fathers more faithfully and profitably than did the blind. There were many blind people among the Indians, both children and adults, who made their living begging from door to door. These blind beggars made wonderful catechists. With every possible care they were taught the Cathechism in question and answer form and some hymns—all in their own language. Some too

were taught in Spanish. When they proved their willingness and capability of handling their assignment they were sent out as apostles. When the Indians had their meetings in church, the blind ones took charge of the Catechism instruction and the prayers and hymns, and the others followed them without hesitation or resistance. They were valuable helpers to the Fathers on many occasions, especially in instructing children and the ignorant, many of whom came from outside the city limits. These blind catechists never tired of repeating question and answer until something finally stuck in the memories of their listeners. This ministry of the blind was so acceptable to all, that several persons of means in the city hired them to instruct their Indian servants; and some pastors in the city and environs asked to have them work in their own parishes. They either borrowed a blind apostle from the Fathers or sent some blind man from their own parish to be instructed in the work. As soon as circumstances permitted, the Fathers branched out from the city further and further with this new apostolate, and never was there tepidity or remissness in this ministry until the expulsion decree by Charles III.

MISSIONS AMONG HEATHEN INDIANS

The Instruction of Saint Francis Borgia contained these two points: the care of the Indians already baptized and the conversion of the infidels. If, as we have said thus far, the Fathers of Quito exercised their zeal with so much fervor to the advantage of the Indians already converted, they were no less ardent in their work for the infidels. But because of causes acting independently they could not give themselves completely to this work as soon as they would have desired.

Even from the time of their arrival in Quito, there were always some of Ours working among the infidels

who lived in the neighboring provinces. Nevertheless, these sallies into the land of the infidels, though fruitful, were of short duration because of the character of the occupations of the Fathers in the city and among the Christian Indians of the surrounding country.

The first entrance into the land of the infidels, which can be called a mission, was that of Father Raphael Ferrer to the tribe of the *Cofanes,* who lived on the craggy and brambled ground of the Oriental Cordillera of the Andes. It lasted from 1602 until 1610 when Father Ferrer was killed by the Indians and the mission destroyed by the greed of the "encomenderos."

The conversion of the *Guanacas* and *Paeses* was begun in 1628. These Indians were most unhappy and unfortunate both spiritually and in temporal matters. They lived in a cold climate and the ground was anything but fertile. They did not live in towns, but in groups on the tops of mountains, building their houses in most inaccessible places as a measure of defense. Their customs were abominable; laziness and drunkenness their only virtues; they joined forces to beat off enemies, and separated to fight among themselves.

The Fathers had nothing to show for their twenty-five years of labor among these people. The Indians were too apathetic and the Fathers had no means to combat the viciousness of the "encomenderos" who spread apostasy among their converts. The mission was left to the secular clerics.

THE MISSION OF THE AMAZON

The most fruitful mission station of the Jesuit Province of Quito was that of the river Marañon, or Amazon. Geographically this was an extensive mission. It included the course of the Amazon river with all its tributaries within a space of ten degrees of longitude. Its climate was extremely hot, humid, generally unhealthy and malarial and productive of many skin diseases which resulted in blindness.

Its special produce was cacao. The greatest cause of annoyance was mosquitoes of various kinds, especially the "zancudos" which kept the missionaries awake day and night. Poisonous snakes and ants that devoured or destroyed anything and everything added to the hazards. On this mission, clothes never lasted more than a year because of the humidity.

When the Fathers first arrived on this mission, the Indians were sufficiently numerous, but repeated epidemics which broke out among them because of contact with the Spaniards soon decimated their numbers. This was a peculiar phenomenon because the Europeans among the Indians were healthy and free of disease, yet they were a source of infection to the natives giving them measles, small-pox, etc.

Their garments were the minimum required by decency, and at times, even this was lacking. Some tribes wove a kind of heavy, coarse cloth; others could not do even that much. For this latter group, paint was their only garment and ornament. Their industry centered about the making of weapons, which were commonly the bow and arrow, and sometimes a lance, made of some very hard wood. Rough clay vessels were used for eating.

Their food was generally the poorest, fish, wild animals, corn and yuca. The latter were cultivated in the most primitive way. They did not live in towns but were scattered through the forests at great distances from each other. They were constantly on the move because of continuous wars and the scarcity of food. Several families lived together in one hut. This was from fifty to seventy yards long and seven or eight yards wide, with extremely low openings at either end, the only entrances. The walls of such huts were made of branches and sticks, and the roof was covered with palm leaves. There were no vents or chimneys of any kind through which the smoke could escape, much less windows or means of ventilation. "Human pig-sties" describes these hovels.

Their moral qualities were inferior to their physical ones. Their religion seems to be reduced to witchcraft. They were commonly of very low intelligence and extremely fickle, and could not be trusted.

Their principal vices, as in the case of all Indians, were impurity and drunkenness. Eating of human flesh was common to all the Amazonian tribes with very few exceptions. The funerals for the dead, in many nations, consisted of eating the corpse while weeping and howling. When the corpse was consumed the funeral was over. Other tribes hunted and stalked humans as they would wild animals. To these, without doubt, the most degraded of the children of Adam, the missionaries of the Province of Quito brought Christian civilization.

There were two principal difficulties besides the climate. The chief one was the great variety of language; each tribe or nation or group having its own (all of them extremely difficult to learn). The second was the great distances between the nations, and the character of the country through which the missionaries had to pass on their trips—through rivers, swamps, primeval forests, difficulties, innumerable and killing.

ENTRANCE OF THE MISSIONARIES

The first two missionaries went out from Quito in October, 1637, and after a long and painful journey they arrived at the city of St. Francis Borgia, the head of the Mission, in February, 1638. These were Fathers Gaspar de Cugía and Luke de la Cueva. They began at once their apostolic labors among the Indians of the *Maynas* nation, who were the first to submit to the Spaniards on the banks of the Marañon. During the same year of 1638, Father de la Cueva began to evangelize another nation, the *Jeveros*, neighbors to the *Maynas*. In this way and with the arrival of new missioners the Fathers were extending the sphere of

their activity to various nations. As a result they had already founded after a few years some fifteen towns or reductions, with about 3,000 adult baptisms and 3,000 more among the little ones.

This mission although it had its difficulties continued to prosper and it was extended to new regions as the number of the missioners increased. From the first years there were reductions on the rivers *Guallaga, Pastaza,* and *Ucayale.* In 1654, there were mission stations on the rivers *Napo* and *Curaray;* and in 1690, the celebrated Father Samuel Fritz preached the Gospel to the populous nation of the *Omaguas,* who occupied all the islands of the Marañon from the Napo to the river Negro.

METHOD USED BY THE MISSIONARIES

To begin a mission among the natives the missioners availed themselves of various means. The most ordinary one was for the Father to present himself in the territory of the Indians and make friendly overtures to them by offering various gifts such as linen cloth, axes, machetes, hooks and other things of less value such as mirrors and glass beads of various kinds; trivial though these may seem, they were highly esteemed by these unfortunates who were poor and needy. Mutual relations begun, the younger members of the tribe were first approached, particularly those who seemed to be the brightest and cleverest, and these were instructed in Christian Doctrine. The boys soon became good interpreters for the elders of the nation and were helpful auxiliaries for the missionary.

Up to the time of the expulsion (1768), 161 missionaries entered into the missions of the Marañon: of these 43 were Spaniards, 32 Germans, 20 Italians, 2 Portuguese and 1 Frenchman. In the 130 years during which the mission lasted, 152 different towns were founded, although not all of them endured for all of this time: many were wiped out by the epidemics and

were not reestablished, or else were founded anew in other parts. The different nations or tribes to whom the Gospel was preached numbered from 180 to 190. On the expulsion of the Jesuits by Charles III, the Mission was placed under the direction of secular priests and religious who did not know how to preserve it. Within hardly more than thirty years this immense labor had wasted away.

The Mission of the Marañon was the most important of the old Province of Quito; others, however, were sustained at the same time, such as those of the *Barbacoas*, of the *Choco* and of the *Darien* in the present republic of Panama, all of this immense territory belonging to the Province of Quito. While we cannot in this short sketch go into details over each one of these missions, suffice it to say that though less is generally known of these latter, nevertheless the fruits of these were great and the labors and the difficulties connected with them were often greater than those met with on the Marañon.

MANAGEMENT OF THE COLLEGE OF QUITO

Returning to speak of the College of Quito, it should be noted that its administration due to extrinsic circumstances, was not always of the best, until Father General Gonzalez brought about the division of the Province of Nueva Granada in 1696, thereby erecting the new Province of Quito.

Due to the great distance of the College from Lima as well as from Bogotá, it could not be effectively governed by the Provincial of either of these two Provinces. Letters and their answers were always delayed several months, if they were not lost completely. And thus the College belonged to the Province of Peru until 1604; it became part of the Province of Nuevo Reino de Granada from 1604 to 1609; from 1609 to 1617, it belonged again to Peru, and then from this last date it shifted once more to Nueva Granada, until

1696, when finally the separate Province of Quito was formed.

Because of the above-mentioned difficulty of vast distances and delays in communication from 1595 onward, Father Aquaviva gave broader faculties to the Rector of Quito than those which the other Rectors were wont to have. Although he did not have the title of Vice-provincial, in fact and in practice he proceeded and had to proceed as if he were so. He received the novices and admitted them to first vows, he gave to each subject the different employments and sent the missionaries to the various points of the immense territory which then pertained to the Royal Audiencia of Quito. This method of government did not fail to have its grave inconveniences, particularly in the matter of religious observance. The one remedy was to form a new Province, but unfortunately, there did not exist a sufficient number of residences and colleges to obtain this objective.

Father General, although he allowed with sufficient readiness the founding of new residences, showed himself rather reluctant on the question of new colleges. He always demanded that the maintenance of the subjects who were to live in the new house be assured. Hence he insisted on an established foundation, which under the circumstances of time and place amounted to 40,000 pesos. Experience had taught that the ordinary returns from that sum were adequate for maintaining Divine worship in the church and supporting a dozen religious, which was the usual personnel which the colleges were accustomed to have in those times.

This sum of 40,000 pesos was so placed as to produce a little more or less than 2,000 or 3,000 pesos a year. Since there was no other satisfactory way of investing this money save in farms or haciendas (ranches), these were bought and used as a source of income. Hence the reason why the Jesuits in Latin America had haciendas; they were absolutely necessary

in order to live, since they could not receive stipends for their ministries, nor have parishes as the other religious.

OPPOSITION OF THE COUNCIL OF THE INDIES TO NEW FOUNDATIONS

The Jesuits would easily and in a short time have obtained these new foundations so necessary for the erection of a new province, and what is more important, so vital to a more effective religious administration and order. A college of the Society in a city or town was often the sole center of public instruction, and frequently the citizens of various cities made continual petitions to have a college or at least a residence with the hope that this in time would be transformed into a college. But since by the arrangement of the royal *Patronato,* the permission of the King was necessary for the erection of a new religious house, the Council of the Indies invariably denied the many petitions which the cities transmitted to it.

In view of these denials, the Bishop of Quito, along with the President of the Royal *Audiencia,* judged it opportune in 1642, to make use of the privilege which law gave to them, namely to give permission to found some residences until such time as the King upon being informed should approve or reject what had been determined upon. With this permission the Jesuits immediately erected four residences in various cities that had asked for them. But the Council continued in its refusal, and not only did it not approve the arrangement of the Bishop, although that worthy man protested that he had given the permission because he believed himself bound in conscience as pastor of souls to grant it, but it was even ordered that the residences already founded be demolished. The order was executed to the great loss and sorrow of those towns which saw themselves deprived of a means of educating their sons.

After many years of repeated petitions on the part of those same cities the desired permission was at last obtained, and the houses were founded which were necessary to divide the Province of Nueva Granada, and form the new Province of Quito. This division was effected by the Visitor, Father Diego Altamirano, and the decree of Father General was published in November, 1696.

MINISTERIAL LABORS IN THE NEW PROVINCE

Teaching: Dividing the ministries principally into the three classes of teaching, hearing confessions and preaching, it would be impossible to reduce to an abbreviated account all that was accomplished in each of these fields. It will be possible only to jot down in rough detail what was done in all.

In regard to teaching, since the University of Saint Gregory was founded in The Collegium Maximum, the Jesuits carried on all the work. Thirteen were employed in its offices. Ordinarily there were some twenty to thirty young Jesuits in the schools, seventy to eighty grammar students and one hundred to one hundred and fifty collegians of Saint Louis. This does not include the "Manteistas" or day scholars who only assisted at the classes.

It was very difficult to teach and educate the diverse classes of youth in their various pursuits. The continual vigilance and labor ordinarily did not allow them much respite. The scholastic tasks of lessons, conferences, public sabatinas, examinations, etc., filled the different hours of the day and night. The same subjects of the Collegium Maximum could be called the teachers of the whole state. Some were synodal examiners, some Theologians of the President and the Bishop, others consultors of all classes of people in the city. Then there was the director of cases of conscience not only for Ours but for the members of the secular clergy as well.

Confessional: With respect to confessions the members of the Collegium Maximum worked excessively in the church, in the penitentiary, in the parishes of the city and the monasteries of nuns, in the prisons and hospitals. A majority of the people and almost all the nobility regularly went to confession to the Jesuits. This fact was not because of the small numbers of the secular clergy, for they were very numerous, but because the people were not content to confess to any other but a member of the Society of Jesus.

There were ten confessionals in the penitentiary hall and fourteen in the church. On most Sundays of the year, on Fridays and days of retreat, on Feasts and Jubilees, workers crowded these confessionals from five in the morning until noon. It is to be noted that during Lent confessions were heard in the morning and afternoon. Twice a week six or eight priests went to the four monasteries of nuns to hear their confessions. Every Saturday six or eight were appointed to hear confessions of the sick in the hospitals. Besides, one of Ours was always prepared to visit the sick in cases of particular need or danger. Five or six times a year others were appointed to hear confessions morning and evening for the space of eight days in the parishes where sermons on doctrine had been preached. The confessions of the sick of the whole city to which Ours were called by day and more especially at night, ranged daily from eight to twenty calls or more. From the records we find that sick calls amounted to more than thirty a week, and to more than three thousand five hundred a year. Outside of all that has been said, on the occasion of the annual grand function of the Saturday within the octave of Easter, all the subjects of the College went out, the priests to hear confessions, accompanied by the scholastics and the coadjutors. All these were distributed through the barrios and parishes of the city to hear the confessions of the sick and prepare them to make their Easter duty.

Preaching: Ours were engaged in preaching more than 800 times a year. Panegyrics, moral sermons and instructions are given in the monasteries of nuns, parishes, prisons, hospitals, streets and squares as well as in our own church. Each Friday in our own church there was an hour's talk to the Bona Mors Confraternity. On Saturdays another sermon lasting three quarters of an hour was given in the Congregation of Loretto; another of half an hour was delivered to the two aulas of grammar in their Congregation of the Immaculate Conception of Our Lady. Every Sunday a mission sermon lasting an hour was preached in one of the parishes followed by a half hour instruction on a point of doctrine. Once a week a talk was given in one of the prisons, twice a week in the hospitals and on Sundays, before the first Mass, a student preached in our church in the native language of the Indians. Every month the retreat was made in our church. During this time two conferences were given in the morning and another in the afternoon. The same retreat was also held in the four monasteries of nuns and a conference was given in each one. The four monasteries were the two Carmels, Concepcion, and Santa Clara.

Each year a large crowd of people made the exercises in our church and two conferences were given daily. For a period of five weeks these same exercises were given in our House of Retreats, where every week about forty distinguished persons were found in attendance. Retreats were held in private houses for the poor people. Not only did a great number of the Clergy make these exercises each year but even the Lord Bishop and several of the ecclesiastical and lay dignitaries entered into the same at the Collegium Maximum.

During Lent there was a sermon given to a very large audience nearly every day in the week. On Sunday an historical sermon lasting more than an hour

was given in the afternoon. On Monday and Wednesday a moral sermon was preached; on Thursday morning a doctrinal sermon was delivered. On Friday, besides the conference of an hour in the Bona Mors Sodality, another moral sermon was given at night. Saturday a conference was held for the Congregation of Loretto. On the three days of Carnival moral sermons were preached. Sermons on the Passion were given on Holy Wednesday, Thursday and Good Friday. On the latter day the work of our Operarii was closed with the solemn function of the Three Hours Agony of Christ.

All that has been said took place in our church. During the Lenten season three other historical sermons were given; one in the rectoral church (El Sagrario), another in the Carmen Alto and another in the Carmen Bajo. Here also another Father explained the Christian Doctrine for the space of half an hour. In the four monasteries mentioned above there was a sermon once a week in Lent and Advent and the function of the Three Hours Agony was performed on Good Friday. Every week there was a sermon in the house of reformed women of Santa Marta. In the Cathedral church during Lent, we preached two panegyric-moral sermons; one on the Sunday of the Truths and another on Passion Sunday. Two others of the same type were delivered in the Royal Chapel to the members of the Royal Audiencia, while another was preached on the Passion in the rectoral church. In the Cathedral eleven panegyrics were preached.

Every two or at the most every three years, missions were held in our church and at the same time in all the parishes of the city. This task demanded constant and incessant work from all the members of the community. Large numbers attended these missions and derived much fruit and benefit from them. This same work was repeated when necessity demanded it either on the occasion of extraordinary jubilees, epidemics, earth-

quakes, etc., not only in the city but in the neighboring places and towns.

Between two and four of Ours were sent annually to give missions in our haciendas both to the slave and free people in service. During this mission they were entirely free from work for the eight days or according to the need. Besides this work there were two Fathers assigned as circulatory missioners for the whole vast diocese. These ordinarily accompanied the Lord Bishop when he went on his visitation. They were like forerunners who made ready the cities and towns of the Bishopric with the accustomed missions. Outside the time of visitation, these same Fathers gave missions in those parts where necessity or charity called them. They were especially mindful of the cloth mills where the miserable people lived in a kind of captivity and bereft of all spiritual help and guidance.

If the labor of Ours in these three classes of ministries was great and glorious, it was not less so in all the rest of the activities in which charity placed them, or to which the public authority obliged them. The judges never entrusted this ministry to other priests than those of our Society. The Society was often called the common Mother of the poor because of the aid given to innumerable persons in need, not only of the common people, but also of various illustrious families who found themselves in misery. The alms which were daily distributed at our door, of money, fruits, bread and meals, amounted each year to 5,000 pesos and those which the Mission Proctor and the College of St. Louis gave came to 1,000 pesos annually. Besides these the porter gave many and abundant alms on a separate account. Not a few were the alms which particular subjects gave, especially the Operarii, when they went on their various ministrations.

The other colleges of the Province of Quito, ten in number, when the expulsion came upon us, produced, although on a smaller scale, the same benefits and good,

both spiritual and corporal. God, however, in his high judgments, permitted that all this, by a single stroke of the pen, to become totally undone and destroyed.

BLESSED MARIANA DE JESÚS

Even if the Province of Quito had produced no other good and benefits but the raising to the highest perfection and the elevating to the honors of the altar the "Lily of Quito," Blessed Mariana of Jesus, it could be affirmed that this alone was enough for its honor and glory.

The life and virtues of Mariana of Jesus are well known. We shall do nothing here but recall some few historical data about this holy and illustrious virgin. Mariana of Jesus de Paredes y Flores was born in the city of Quito, October 31, 1618. Her father was Captain Don Jerome Flores Zenel de Paredes, a native of Toledo in Spain, and her mother, Donna Mariana de Granobles y Jaramillo, a native of the city of Quito. They had several children of whom Mariana was the last. This was a very christian family and Mariana had the good fortune to be bred from her earliest years in all piety and virtue.

From the time of her childhood, she began to show a very tender devotion to the Child Jesus, to whom she daily offered her little sacrifices; and in the same way to the Most Holy Virgin, to whom she professed a most tender devotion during all her life. At the age of seven or eight years she made her First Communion and from that time she never ceased to receive, whenever she had permission to do so, at the price of whatever work it might cost her. At this time also, she consecrated herself to God by the vow of virginity, commuting it at the age of ten into that of chastity and adding the other two of poverty and obedience. From this age on, her life can be summarized by saying that it was one continuous progress in the practice of virtue and of the most sublime christian perfection.

All the great saints are wont to distinguish themselves in a special virtue or in a particular manner in which God proposes them to the imitation of the rest of the Christians. God chose Mariana to be a model of perfection not in the cloister but in the midst of the enticements and enchantments of the world. Her parents greatly desired that so pure a soul consecrate herself to God in a monastery and they made the preparations for her entrance into the Convent of Santa Clara. Mariana, who did not yet know the special vocation to which God called her, did not oppose herself to the preparations nor to entering Religion, although she did not persuade herself that this was the will of God. In prayer to our Lord, she ran humble and full of confidence. Our Lord gave her to understand, in a way that she could not doubt, that His will was that she consecrate herself wholly to the divine service, not in a convent, but in the retirement of her home, in the intimacy of the family; so that she sanctify the domestic hearth with all the virtues of the religious life. Mariana obeyed God's voice promptly. At the age of twelve she renounced the world, all its pleasures and attractions, and with the full permission of her parents, locked herself in the seclusion of her own home. There she learned a life of humility, prayer and mortification and practiced in a heroic degree all the virtues. She never left her room nor her house save to go to the church of the Society or to perform some work of charity toward her neighbor. She remained in retirement for fourteen years until God called her to the repose of eternal glory.

God, Our Lord, blessed his faithful servant with many special favors, both in life and in death. One of the most remarkable was to grant to her humility that her terrible mortifications and continual fastings were not noted exteriorly on her body. In the beginning of her life, her face was extremely disfigured and gaunt,

but afterwards at her request, God granted that her face and hands should retain the color, freshness and youth of one who takes even excessive care of them. In view of this favor, Mariana increased her fasts, penances and mortifications much more and heaven approved. Another very special favor was to pass the last seven years of her life without the nourishment sufficient to sustain the life of her body, for the Holy Communion, which she received daily, conserved the life of her body together with that of her soul.

God was not less generous with Mariana after her death, glorifying her with stupendous prodigies. One of the most remarkable was that a branch of lilies sprang from the blood, a prodigy that gave occasion to the name by which she is known in the Church of God, "The Lily of Quito." During her last illness, the doctors prescribed for her innumerable bleedings. Each time that one was made, the servant received this blood and deposited it in a little hole that she herself had dug in the garden of the house, covering it afterwards with a rock. Whenever she deposited the blood recently extracted from the vein, she used to stir the blood placed there previously with a little stick and found it always fresh and of good odor, without sign of corruption at all. A few days after Mariana's death the servant went to the garden and on passing near the spot, where she buried her mistress' blood, out of curiosity, wished to see in what state it was. What was her surprise to see that out of the blood had grown a beautiful branch of lilies, three of the flowers in full blossom. She ran off immediately to tell the family. All the occupants of the house hastened to the site of the prodigy and all saw the branch of lilies with the flowers and the roots formed of the very blood of Mariana. They could not doubt of the prodigy for there had never been lilies in that garden, no one had brought them and the servant was too simple to have wished to deceive her masters.

In the first months of the year 1645, a severe epidemic carried away numerous victims in the city of Quito and in all the neighborhood, and at this same time there began some violent earthquakes which came to add new sorrows to those caused by the pestilence. Mariana inspired by true charity, seeing that she could do nothing else for the welfare of her country, offered herself to God as a victim of expiation and made the sacrifice of her life to save that of her fellow countrymen. God accepted His servant's offer. The epidemic ceased but she fell ill that very day, which was the 26th of March, dying two months later on the 26th of May, 1645, suffering during all this time most intense pains without finding the least alleviation.

Great was the excitement of the city of Quito on the news of the holy death of Mariana, for no one was ignorant that she had made the sacrifice of her life for her country and her great charity was known to all. All the city and the vicinity wished to venerate her mortal remains. Innumerable multitudes filed ceaselessly before the rich bier on which she lay during the thirty-two hours that she remained in the chapel. The concourse to her burial was literally the whole city and many persons from outside.

The Process for her beatification was initiated by the Ordinary twenty-five years after the death of the Servant of God when there still were alive many people who had known and conversed intimately with her. This process lasted eight years and fifty witnesses declared what they had seen or heard from other trustworthy persons as is contained in their depositions.

The cause was introduced in the Sacred Congregation of Rites on December 17. 1757, suffering a long interruption as did all the causes of the Society of Jesus on account of the Suppression. Pius IX approved the two miracles for the Beatification on January 13, 1847, and on the 29th of September, 1850, gave the decree of "Tuto," for proceeding to the Beatification.

The Apostolic Letters in the form of a Brief were published October 7, 1850.

The relics of the Blessed Mariana of Jesus are kept in the church of the Society of Jesus in Quito.

THE NEW SOCIETY OF JESUS IN THE REPUBLIC OF ECUADOR

Scarcely was it known that Pius VII had restored in 1814 the Society of Jesus in the whole world than various cities of the Republic of Ecuador asked for the return of the Jesuits, but this was impossible due to the lack of subjects until it came about in an unexpected manner in 1850, 83 years after the expulsion. When the Society of Jesus had been unjustly expelled from the republic of New Granada by President Hilario Lopez on May 18, 1850, some of the Fathers went to Kingston where they founded a college and the majority, including novices and juniors went in two groups to the republic of Ecuador. The first, composed almost entirely of students entered from the North on June 11, 1850, with Father Pablo de Blas, the Superior of the Jesuits in Popayan and Pasto. This Community consisted of twenty-six subjects who remained in the city of Ibarra until Father Blas obtained a house in Quito. They were received with great demonstrations of joy by all the towns. The other group, formed of eleven Jesuits, with Father Fransisco Jose de San Roman as Superior, entered from the South by way of Guayaquil on the 4th of August, thanks to the efficacious intervention of their fellow-voyager from Panama, Don Gabriel Garcia Moreno. There came in the same ship from Buenaventura to Guayaquil the fierce persecutor of the Jesuits in New Granada, General Don Jose Maria Obando, who had sworn not to let the Jesuits disembark in Guayaquil. He would have succeeded in this on account of his influence with the liberal authorities in that port had not Garcia Moreno, who knew his

plans, disembarked first and obtained permission for the Jesuits to land, and thus the evil desire of Obando was frustrated.

Meanwhile Father Superior Pablo de Blas had actively labored, aided by the numerous friends of the Society, in order that it might be legally admitted into Ecuador. In effect the Congress issued the decree of admission and revocation of the Pragmatic Sanction of Charles the Third, on the 25th of March, 1851. This decree was promulgated on the First of April to the sound of a universal ringing of bells accompanied by the music of the army, and was celebrated by lighting all the houses for three consecutive days.

The first of April, Our Fathers were conducted from the house which they had provisionally occupied to the Church of the Society in solemn procession, composed of the Ecclesiastical "Cabildo," deputies, ministers of State, diplomatic corps and the secular and regular clergy. As they passed, a shower of flowers descended upon them from the beautifully decorated balconies. Arrived at the Church, they were given possession and a solemn Te Deum was sung.

THE EXPULSION FROM THE REPUBLIC OF ECUADOR

Peace and tranquillity were of short duration. Through the machinations of the liberals and Masons of Colombia a liberal revolution broke out in the city of Guayaquil on July 17. Their first care was to expel the Jesuits on the 29th of September of the same year, 1851. The order of expulsion was given to the Jesuits on November 20, and on the twenty-first at midnight all left for exile amid the protests and tears of the whole nation. As the Fathers left the house in Quito in the midst of a great multitude was Garcia Moreno who turning to the Father Superior spoke to him these words: "Goodbye, Father, within ten years we shall sing in the Cathedral a Solemn Te Deum on your return."

And so it turned out. Garcia Moreno, appointed President of the Republic of Ecuador, earnestly requested the return of the Fathers to Ecuador. After various negotations, three Fathers with one Lay Brother disembarked in Guayaquil on the twenty-eighth of March, 1862. On the twenty-ninth of July of the same year, four more Fathers and three Brothers arrived with the Superior, Father Francisco Javier Hernaez. Of these, three remained in Guayaquil and Father Hernaez with two Fathers and two Brothers went to Quito which they entered on August 14, 1862.

Short was the time in which the Fathers could rest from their long journey, for when in September they were about to start classes, Garcia Moreno wanted the Fathers to take charge of the National college. Since there was no other site available for the college save the one destined for the archdiocesan seminary, the two institutions were combined and both were put under the direction of the Jesuits. On September 9, 1862, classes were started in Latin grammar, Philosophy, Theology and Canon Law. The community consisted of merely six Fathers and three Brothers. These beginnings were very difficult for with all their abnegation and good will those six Fathers could not suffice for the multiple obligations of instruction, preaching and confessing.

In 1863 it was necessary to open up a new college in Guayaquil at the request of Garcia Moreno. For, when the Superior wishing to put off this with the excuse that he had no subjects, the President had replied that it was necessary to open a college even though there was but half a Jesuit to do it. This year, 1863, thirteen more Jesuits came to the Republic of Ecuador.

With the coming of new subjects and the reception of some novices, the Mission of Ecuador was able to start the new colleges of Riobamba and Cuenca. In

our Church in Quito new Sodalities and Societies were established.

At the request of Garcia Moreno there was founded in Quito in 1870 the Polytechnic School, the professors of which were mainly some German Fathers expelled from their country by Bismark. This carried on until the illustrious President was assassinated on the sixth of August, 1875. After this sad event up to the present the lot and position of the Society in Ecuador has been rather precarious.

In 1877 due to the liberal revolution of Veintemilla an expulsion was much to be feared; but it did not come about. There was the same danger in 1895 with the triumph of another liberal revolution headed by General Eloy Alfaro, but once more Divine Providence freed the Society from this evil.

From 1895 to 1934 the attack and the endeavor of Liberalism has been against the freedom of instruction of our two colleges in Quito and Riobamba in which the Society has had to endure all kinds of vexations and injuries. Nevertheless, as yet the devil has been unable to triumph thanks to the special protection which the Most Blessed Virgin manifests and which has been so powerfully evidenced by her miraculous image in the College.

On the twentieth of April, 1906, the boarding pupils of the college, to the number of 35 and with them the Father Prefect together with a Brother were talking in the dining hall after supper, when one of the children looking at the image of Our Lady of Sorrows that was hanging on the wall, saw to his great amazement that the image was opening and closing its eyes majestically. Marvelling at this novelty he brought it to the attention of other children near him and thence it was noticed by the Prefect, the Brother and all the rest of the children. All came close to the place where the image was and were able to witness care-

fully and for a quarter of an hour the movement of the Blessed Virgin's eyes.

The ecclesiastical authorities verified the fact with all the rigor of a canonical process by means of which the truth of the prodigy remained entirely demonstrated.

When the news of the miracle had spread, great was the excitement in the entire city and vicinity and from that time until the present great has been the fervor not only of the children but also of the rest of the faithful. In the novena that is made each year in commemoration of such a glorious happening the communions reach twenty thousand. The miraculous image is venerated in the college chapel.

A. M. D. G.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE

XVI

BOSTON COLLEGE and CHURCH OF THE IMMACULATE CONCEPTION

Boston, Mass.

1863-1914

By Reverend Edward I. Devitt, S.J.

Father John McElroy, founder of Boston College and of the Church of the Immaculate Conception, came to Boston from service as chaplain to the Army of General Taylor in Mexico, and, in 1847, became the first Jesuit Pastor of St. Mary's Church, which had been entrusted to the Society by Bishop John B. Fitzpatrick. Father McElroy quickly recognized the need of Catholic education in the Capital of the Bay State, and, as soon as circumstances permitted, he bent his energies and employed all the resources at his command, to supply the need; he introduced the Sisters of Notre Dame; and the girls of St. Mary's and other parishes, have, ever since that time, been well provided for by those devoted instructors in the parochial schools, and in the flourishing Academies which they established. He endeavored to make equal or larger provision for the boys of the parish; but his efforts in that direction, within the limits of St. Mary's, were frustrated. He had purchased a tract of land as a site for the church and college, which, with the Bishop's approval, he proposed to build; this property, known as "The Jail Lands," was situated towards the west end of the city, between Leverett and Wall Streets within the then existing parish boundaries. As soon as it became known for what purpose the land had been acquired, the bigoted spirit of the neighborhood was aroused in opposition. The narrow intolerance

that was awakened succeeded in prevailing upon the city authorities to impose such restrictions and building regulations on the use of the property, that the plan for a church and college on that site could not be carried out. The litigation that followed, and the protracted negotations on the part of Father McElroy to procure possession of the "Jail Lands" for a boys' school, although he was by right of purchase the undisputed owner of the property, all this forms an interesting story, which is fully narrated in a special volume of his Memoirs. There were not wanting fair-minded non-Catholic citizens of Boston who favored the cause of justice; one of these, Mr. N. I. Bowditch, a prominent lawyer, and son of Nathaniel Bowditch, the eminent mathematician, made an able argument in favor of Father McElroy; which was afterwards published in pamphlet form; but intolerance prevailed and, in April, 1857, Father McElroy disposed of his interest in the property, without pecuniary loss, indeed not only was there a financial profit in the transaction, but, as matters later turned out, it was a blessing that the "Jail Lands" were wrested from us, since the character and surroundings of that district have become so changed that it would now be unsuitable for the purpose that was originally intended.

Compelled to look elsewhere for a proper site, Father McElroy received helpful advice and influential assistance from Hon. Alexander H. Rice, then Mayor of Boston, and afterwards Governor of the Commonwealth. At that time the City possessed at the south end an extensive tract of *made* land, which had been reclaimed from the waters of South Bay, and when the lots were offered for sale, Father McElroy secured a location at the corner of Harrison Avenue and Concord Street. Here the corner-stone of the Church was laid, April 27, 1858, and in close proximity to it arose the College. The latter consisted originally of two parallel buildings, each ninety feet long and sixty feet

wide, and forty feet apart; one fronted on Harrison Avenue, and was adapted as a residence for Ours; the other was arranged for the college classes; and both buildings were connected by one, twenty-five feet in width, at the far end of the church. The college was completed in the summer of 1860; but as the Province was yet not able to open it to the secular students, it had been decided to use it as a temporary general scholasticate for all of North America.

Accordingly, in September, 1860, with Father John Bapst as Rector, the *Seminarium Bostoniense* was opened as a scholasticate for the Jesuit students of philosophy and theology. In a letter to his friend, Father Billet, who was then Rector of the Jesuit College at Brussels, Father Bapst writes on October 10, 1860, as follows:

"Reverend and very dear Father: P. C.

There you are in the capital of Belguim, and here I am, in the capital of Massachusetts, the modern Athens of the New World. You, the Rector of a great college and I, the Rector of a great scholasticate! Who would have thought it, when we were together as teachers sixteen years ago?

"After twelve years of missionary life, I am once again in the full enjoyment of the solitude, silence and recollection of a religious house. What a change, to pass so suddenly from the turmoil of a missionary life to the retirement of a scholasticate! The scholasticate, which has just been established here by Father Sopranis, is intended to be a common house of studies for all the provinces of the Society in North America. The *ratio studiorum* and the other rules and constitutions are to be followed in all their fulness. The number of our scholastics has already reached fifty. They come from all parts of the United States, from Canada, and from as far distant a place as California. All the modern languages are in use among them, and they have entered upon their studies with great ardor,

and we have reason to entertain the hope of seeing, in a few years, an army of apostolic men depart from Boston, who, full of the spirit of St. Ignatius, will establish in the New World, on the ruins of Protestantism and infidelity, the Kingdom of Jesus Christ."

In another letter he says: "Our scholastics, *although Americans*, are as good, studious, and pious as are yours in Europe. Next Sunday, (the letter is dated March 3, 1861), our church will be dedicated. It is, beyond all dispute, the most beautiful church, not only in Boston, but in the whole State of Massachusetts. The cost of the church and college will amount to half a million dollars. You can form no idea of the beauty of these two buildings. Tomorrow, Lincoln the new President of the United States, will be installed in office at Washington. You are aware, I suppose, that we are just at this moment resting on a volcano. It is very likely that a civil war will ensue. And then what is going to become of us, God only knows. What is certain, however, is that there is very little prejudice against Catholics here, and we have no persecution to fear. We are much more free, and in the enjoyment of a greater peace than you are in Europe."

During the spring following the opening of the scholasticate, on March 10, 1861, the Church of the Immaculate Conception was solemnly dedicated by Bishop Fitzpatrick; Archbishop Hughes of New York preached in the morning, and Bishop McCloskey of Albany (the future Cardinal) in the evening. There was an immense crowd of people in attendance. Father McElroy records in his Diary the next day that never was a religious celebration so well attended in Boston. The new church, its dimensions, architecture, decorations, etc., were the common topic of conversation. The three years of the scholasticate, in conjunction with the work done in the Church of the Immaculate Conception, introduced a new era for Catholicity in

Boston. When our church was dedicated, there were few others in the city and most of them poor ones. Catholics in Boston could not hold up their heads as yet, and their religion was rather looked down on, perhaps because misunderstood, by the non-Catholic portion of the people. Then suddenly appears this College of truly learned professors and studious young men, the honesty and innocence of whose lives could not but be seen by the keen, watchful eyes of the Athens of America. Then springs up their church, an architectural wonder, the finest sacred building in New England; and the services in it are conducted with so much decorum and dignity as to command new respect for our religion in the minds of thinking people. Eloquent and instructive sermons were given; the talent and training of the choir, directed by Dr. Wilcox, supplies artistic music; and the beautiful ceremonies of the Church, especially during Holy Week, were performed impressively by the scholastics, some of whom were accomplished vocalists. It can be said without too much praise of the Society, that the scholasticate and the church gave a powerful impetus to Catholicity in Boston, elevated it and gave it new dignity.

The College was incorporated with power to confer degrees, except degrees in medicine, May 25, 1863. "The Trustees of Boston College" (this was the legal title) named in the Act of Incorporation were John McElroy, Edward H. Welch, John Bapst, James Clark and Charles H. Stonestreet. Their first meeting was held at the college building, June 19, 1863, to consider their Act of Incorporation; at a second meeting held on July 10th, "it was voted to request the Reverend John McElroy to convey all the property now vested in his name in the City of Boston, viz: the Church of the Immaculate Conception and Boston College, together with some 90,000 feet of land to the Trustees of Boston College, in due legal form; also the Church

and Parochial School on Endicott Street, also vested in the same Reverend John McElroy." At a meeting held on August 6, 1863, it was declared that "The Reverend John McElroy had complied with the requests made at the previous meeting."

The land originally conveyed by Father McElroy, for the Boston College strip, consisted of about 77,392 square feet and cost $31,467. It did not include the present play ground or the portion under the building which was added to the college on James Street. That property was purchased on January 6, 1870, for $6,828.50.

For three years Boston College continued to be the house of studies; Father Bapst, the Rector, was professor of Moral Theology; Fathers Duverney, Gresselin and Felix Cicaterri taught scholastic theology; Fathers Ardia, Janalik and Guida, philosophy; mathematics and the natural sciences were taught by Fathers Sestini and Varsi; the latter gave a brilliant surprise to Boston, during the triduum in the church for the Beatification of the Japanese Martyrs. He conceived the idea of having the electric light behind the tabernacle during the Benediction in the evening; the dynamo had not yet been invented, and the electric light was obtained by placing a large Bunsen battery of about 100 cells in a separate one-story building just back of the sacristy, from which wires led to the carbon arc-lamp on the altar. When the current was turned on, producing the brilliant light, there was a start of surprise among the large congregation. The following Fourth of July, the electric light was produced in the dome of the State House.

Father McElroy remained in charge of the Church until 1864, when, after seventeen years of strenuous and successful labors in Boston, he was withdrawn. His great business capacity is demonstrated by the church and college which he projected and carried to completion; Father Bapst, in one of his letters, esti-

mated the cost at half a million dollars; it required an extraordinary man to manage the ways and means for such an undertaking, to borrow the money, and meet his obligations, for in those days business men were not accustomed to think in millions. Notwithstanding the efforts of Father McElroy, it was found that there remained a debt of $150,000.00 on the property, an enormous obligation, especially if it be taken into account that the Church had no parochial sources of revenue, and there was no income from the College, which was not yet opened. The difficulty, however, was surmounted, when Andrew Carney, a generous benefactor, volunteered to contribute $25,000.00 if a similar sum was raised by the people. The money was obtained in a short time, chiefly by means of a fair, which netted $27,000.00.

The College opened its doors for secular students, September 5, 1864; Father Bapst was Rector, and Father Robert Fulton was prefect of studies; two scholastics, James Doonan and Peter Paul Fitzpatrick, constituted the teaching staff. Father Fulton was dismayed to find that instead of the army of students that he expected to see thronging through the gates of the new college, the "gates" as a matter of fact consisted of a small iron affair on James Street, there were only 22 boys whose parents were eager to bestow upon them the advantages of a Jesuit education. This, however, was not due to any unfriendliness; but, in those days, the Catholics of Boston were mostly poor, and were not over-anxious to pay for what could be had for nothing in the schools and academies of the city. Moreover, they shared in the common superstition that nothing superior to the education of the public schools of New England had as yet been discovered.

It will be of interest to know that the first of the illustrious twenty-two became, in course of time, Father Arthur McAvoy of the Society of Jesus.

It happened in this way: the two scholastics, who

were to form the teaching staff, were detailed to receive the expected throng of students, and usher them for matriculation into the office of Father Fulton. After a period of waiting, the scouting parties appeared, one from James Street, and the other from Harrison Avenue, each leading two urchin brothers, named McAvoy and Laforme; as their coming was simultaneous, but from opposite directions, it was decided to sandwich the names, and thus Arthur McAvoy was inscribed as the proto-student of Boston College.

The list of these pioneers has never been printed. Indeed, there was no college catalogue issued until 1868-69, as the number of pupils would not have warranted the expense.

When on August 27, 1869, Father Robert Brady took Father Bapst's place as Vice-Rector of Boston College, it was only a temporary arrangement, for in the following year we find Father Robert Fulton occupying that post. The appointment came in the natural order of events; for, during the six preceding years, namely from 1864, the year after the withdrawal of the Scholasticate, Father Fulton had been, as Prefect of Schools, the virtual head of the house. He was named Rector on August 2, 1870.

The prospectus in the Catalogue of 1869-70, the first one to be printed, informs the public that, according to the charter, "no student in said college shall be refused admission to or denied any of the privileges, honors or degrees of said college, on account of the religious opinions he may entertain." In this respect, the college charter differs from that of Holy Cross which is exclusively Catholic. We are also told in the prospectus that "the terms are thirty dollars per session, payable in advance. Provision is made for the instruction of indigent but meritorious candidates who should present their claims for admission before the commencement of the session." Perhaps, the harsh-

ness of the words "indigent students" was thought to have been softened by the information conveyed to the beneficiaries that they had "a claim for admission." The only scholastic requisite for entrance was "a knowledge of the fundamental principles of Arithmetic and Grammar;" and the students of today will be amused to learn that one of the inducements to study was the fact that the triumphant part of the monthly marks was published regularly in the *Boston Pilot.* Even in Second and Third "Humanities," which then stood for "Grammar," one of the text books was *Hillard's Sixth Reader,* while the Johnsonian learnings of the Prefect of Studies reveal themselves in the warning inserted in the catalogue, that "flagrant offenses, such as are detrimental to the reputation of the College or are obstructive of the good of the pupils, are grounds for expulsion." We are also told that "connected with the College is a Library where, with the advantage of their teachers' direction, and at a trifling expense, the students may supply themselves with those books whose perusal is deemed necessary for the completeness of their education."

In the following year, 1870-1871, Father Robert Fulton is "President, Prefect of Schools and Catechist." The number of pupils is about the same, but the *Foster Cadets* figure as one of the features of the College.

In 1872-73, there are 157 students on the rolls, and there was a gain only of 4 the year following, and of two more in 1875. In 1875-76, the number of pupils was 192, and *The Merchant of Venice* was given at the Commencement Exercises. In the following year, these Exercises became more elaborate, and, besides the dramatic performance, there was a scientific and literary exhibition. In 1877-78, the play is called the "Literary Exhibition," and there is, besides, an "Exhibition of Metaphysics," which latter consisted of a disputation in English and Latin, on the "Immortality

of the Soul." A poem on the same subject was also read. On this occasion, for the first time in the history of the College, the degree of Bachelor of Arts was conferred on ten students. On December 18, 1879, Father Jeremiah O'Connor, succeeded Father Fulton.

Father Fulton is remembered in the College for his strict surveillance of the classes. He retained the prefectship of studies till the end of his term of office, and was merciless in his war against violations of good taste in literature and notably against blunders in Latin pronunciation. He was considered an authority by the literary intelligentia of the city, though he never ventured into print. The teaching of catechism to the assembled pupils was another occupation which he constantly refused to relinquish.

One of the external works of which he was especially proud was the foundation of the *Young Men's Catholic Association,* which he founded in 1875, aided largely by the zealous Father Scanlan. Its character is a compound of social, literary and religious elements. Rooms were provided for their meetings, lectures were given, the Ball was a social feature for some years, and the annual retreat for the members and their friends was considered almost an obligation. In 1881, one hundred and sixty men followed the Exercises and received Holy Communion. In 1913, there were four thousand in attendance. The upper and lower church were both used for that occasion, and on Palm Sunday nearly three thousand men were at the altar. This annual retreat has since been introduced into other churches of the city.

In 1907, the Association organized what is called a "Board of Government." It was made up of former presidents, and its object was to create something in the way of a Catholic Centre, beginning with evening classes. Nothing came of the project, however, until the autumn of 1910, when regular classes were formed in Civil Service, Languages, Mathematics and Philoso-

phy. Several members of the Association volunteered as Instructors and work was begun with 65 pupils. In 1911-1912, classes were opened to women, a small fee of $3.00 being charged. Five hundred registered. By the end of 1913, the attendance at these evening schools rose to 1,000. When class was resumed in September of that year, there were 1,700 pupils on hand, of whom 1,000 were men and 600 women. There were 35 different courses, among which were Accounting, Advertising, Book-keeping, Commercial Arithmetic, Commercial Law, Commercial English, Salesmanship, Phonography, Typewriting, Ethics, Philosophy, etc. The work is under the patronage of His Eminence, Cardinal O'Connell. Though of course he never could have dreamed of such an expansion, Father Fulton is to be credited with suggesting it, for as far back as 1888, when he returned to Boston, he appointed Father Mandalari as Lecturer to the Association on Ethics and Philosophy.

Father Jeremiah O'Connor was made Rector of Boston College on January 11, 1880. There were, at that time, 248 students in attendance. In 1883, the Jubilee of the Province was celebrated with great splendor in the church. Archbishop Williams officiated at the Mass, and Bishop O'Reilly of Springfield preached.

The first number of the college paper, the *Boston College Stylus*, appeared in January, 1883.

On July 3, 1884, Father Edward V. Boursaud was appointed Rector. As a literary man, he was remarkably well equipped for his post. Besides Latin and Greek, he was familiar with French, Italian, Spanish and German, and when only a novice he had made an admirable translation of the four large volumes of Darras' *History of the Church*. But with all this, he failed to make the same impression on the Boston literary public as Father Fulton. He lacked the latter's assertiveness.

He is chiefly remembered for his exploit in transforming the dingy basement of the church into the somewhat elaborate chapel of St. Valentine. The floor was lowered three feet, the chapels were multiplied, and furnished with handsome marble altars, and a few stained glass windows were put in. Besides the convenience which the new chapels afforded for the rapidly increasing number of priests, this betterment of the once repellent and gloomy place gave a new impetus to the already remarkable activities of the immense and admirably organized Sunday School, which for many years had been one of the glories of the church of the Immaculate.

Father Boursaud's stay in Boston was brief. On August 5, 1887, he was succeeded by Father Thomas Stack, who was, at that time, Professor of Physics and Chemistry in the College. The affection with which he was regarded, as well as his recognized ability in dealing with men, gave promise of a successful administration, but unhappily, twenty-five days after his appointment he was in his coffin. He died at the Carney Hospital on August 30th; and on September 1st, Father Nicholas Russo, who had been, for some years, Professor of Philosophy, and had produced the first literary work that Boston College had so far attempted, his scholarly *Summa Philosophica*, was appointed Vice-Rector. On July 4, 1888, Father Fulton returned as Rector.

In 1890, a connecting building between the Residence on Harrison Avenue and the College on James Street was begun. The College itself was also extended towards Newton Street. The result, in the connecting building at least, was a combination of structural mistakes; dark corridors; extravagantly large and inconvenient dwelling-rooms; a library in separate sections, and a dining-hall in the cellar. The cost was about $125,000.

Possibly Father Fulton was hurt much by the com-

ments made upon this new building; at all events he was worried by the heavy debt which now lay on the college; and besides he was getting on in years, and his health began to fail. He was sent to California to recuperate, but died at Santa Clara College on September 4, 1896, at the age of 69. He was one of the great men of the Province, and Boston College, especially, owes much to him.

During Father Devitt's administration, which succeeded that of Father Fulton, valuable additions were made to the Physics department. The library was enlarged, and the number of books increased. The Tercentenary of St. Aloysius, which occurred in 1891, was celebrated with great pomp, both in the church, by splendid ceremonies, and in the college, by academic exercises. The number of students increased to 334.

In 1892, an Evening Latin Class was formed to help towards the priesthood a number of young men who had been unable to attend the ordinary college courses. The chronicler notes that the Sodalities, especially those of men and boys, were very flourishing.

In 1893, the Apostolic Delegate, Satolli, was given a reception at the College; the *Church Calendar* was printed for the first time and a series of lectures was organized by the Young Men's Catholic Association, which, at this period of its existence, was in a prosperous condition. Electric lights were installed in the basement; new statues were placed in the various shrines; and the defunct *Stylus* was resuscitated.

The September opening of the schools showed the growing popularity of the College. Seven more new pupils would have brought the figure on the rolls of those in actual attendance, up to 400. On April 26th, the Community celebrated the Golden Jubilee of Father Charlier, than whom no one was more closely and continuously connected with the Immaculate. Since he had been conspicuous during his long life for his devotion to the poor, the St. Vincent de Paul Society

of the Church determined to raise a fund for the endowment of a "Father Charlier Scholarship." It amounted to $1,628.00.

The religious feature of the baccalaureate services was introduced this year, and it is noteworthy that the first baccalaureate sermon was preached by the Reverend William H. O'Connell. Elaborateness and splendor in the literary exhibitions of Commencement Week are a tradition in Boston College, and they were very much in evidence on this occasion.

There appears in the College Catalogue of 1893-94, a monograph on the College Library, giving its history in detail, and making an appeal for its development. It informs us that "the nucleus of the theological alcove" was the set of Books given by the Reverend Joseph Coolidge Shaw, S.J., who, after his conversion, went abroad and bought many volumes in Paris and Rome.

Father Shaw will be remembered from the fine portrait of him in oil, that used to hang at the end of the Novitiate corridor in Frederick, and now adorns one of the parlors at Poughkeepsie. He was the uncle of Robert Gould Shaw, an old student of Fordham, who is represented in a bronze relief erected in front of the Boston State House, as leading a regiment of negroes to the civil war. Besides the artistic excellence of the monument, and its honored position, it possesses the curious distinction of recording in letters that unfortunately can never be effaced, for they are cut deep in the bronze, that Colonel Shaw *"relinquit vitam servare rempublicam."* Father Shaw's collection was added to by Colonel Daniel Lamson of Weston, who presented to the College one-third of a number of standard works that he had gathered together, during a long sojourn in Europe. Again, in 1875, the Reverend Stanislaus Buteux made a present to the library of 5,000 volumes.

The Reverend Manasses P. Dougherty also left his library to the College, and in 1882, Robert Morris

supplied the main part of the books on English literature. Miss Agnes Salter gave hundreds of volumes of the Greek and Latin Classics, among them many Elzevirs and Plantins, and others.

An *Agassiz Association* was established in October, 1892, for the purpose of encouraging the study of Natural History, and a College Orchestra was organized, with the indefatigable Father Buckley at its head. There were then over 400 boys in the college.

On July 17, 1894, Father Timothy Brosnahan was named Rector. On April 14, 1895, an intercollegiate debate took place between Georgetown and Boston College, the honors going to Georgetown. In the following month, the League of the Sacred Heart, connected with the church, distinguished itself in a very special way by the part it took in the sacerdotal jubilee of the Archbishop, offering him besides their tribute of filial affection, a vast number of spiritual gifts such as communions, masses, prayers, good works, etc. During the first summer of Father Brosnahan's incumbency, the upper church was closed, but on September 15th, it was reopened, revealing a complete renovation of the walls, floors, altars, windows, lighting, paintings, etc.

The attendance at the college was continually increasing, and in 1897, had risen to 443.

On June 23, there was introduced among the College customs, what is commonly known as "Class Day," viz., a reception given by the graduating class to its friends. They were met in the College Hall, and afterwards luncheon was served in the various class rooms. Seven days afterwards, a new Rector, Father W. G. Read Mullan, came into office.

The first undertaking of Father Mullan was the carrying out of several plans which had already been conceived, for the betterment of the residential conditions of the community. The refectory was removed from the basement to the first floor. The small lecture hall was changed into a chapel, and three dwelling

rooms on the second floor were transformed into class-rooms; arrangements which compelled the transferring of the Young Men's Association in the College building to the house, No. 41 E. Newton Street, which had been purchased by Father Brosnahan. Besides all this, a plot of land on Massachusetts Avenue, for which the previous Rector had been negotiating for several months, was bought, with the view of furnishing sufficient space for the athletic exercises of the students. The Villa at Fairhaven, Massachusetts, acquired by Father Fulton in his first term as Rector, and used for the summer vacations of the professors of Boston and Holy Cross Colleges, was sold by Father Mullan.

In 1899, there were 472 scholars on the register, but at the beginning of the second term a very large number of them were found deficient and sent down to a lower class, and the announcement was made at the reading of the examination marks that the same strictness would be thenceforth in force. The college attendance of course declined somewhat, but the studies were improved. A departure from custom was made this year, by holding the Commencement Exercises, not in the College Hall, as was done heretofore, but in Tremont Temple.

On September 29th, an Alumni Sodality was formed. Membership in it was not restricted to the graduates of the College, but any Catholic layman was eligible who had received a degree, either in course or *honoris causa*, from any college, university or scientific school, or who had been graduated from the United States Naval or Military Academy. Father Richards was made its first Spiritual Director, and the initial meeting, held on October 1st, gave ample evidence that the proposal had met with approval.

On November 14th, a course of evening lectures on philosophy was opened for gentlemen in business or the learned professions and also for the students of

professional colleges who desired to avail themselves of the offer. Father Gasson gave all the lectures, and kept at the work all through the winter. A fee of five dollars was charged for the course.

The year 1900 was made memorable by the famous controversey with Dr. Eliot, the President of Harvard University. It originated in an attack on Jesuit methods of education which had appeared in the October number of the *Atlantic Monthly*. In the article the writer lauded the elective, and condemned the group system of classes. Adducing the schools "in Moslem countries" as examples of the latter, he went on to say that "another instance of uniform prescribed education might be found in the curriculum of the Jesuit colleges which has remained almost unchanged for four hundred years, disregarding some trifling concessions to natural sciences. That these examples are both ecclesiastical was not without significance."

This attack was met by the former rector, Father Brosnahan in two masterly articles; the first entitled "President Eliot and Jesuit Colleges," and the second: "Courses leading to the Baccalaureate in Harvard College and Boston College." The papers were regarded even by many of the Harvard Faculty as a crushing defeat of the assailant.

Back of the offensiveness of Dr. Eliot's article was the fact that Harvard had excluded Boston College from the privilege, accorded to many inconspicuous institutions, of having its diploma dispense with any previous examination for admission into the Harvard Law School. This exclusion was based on the fact that a certain number of students who had been admitted from a certain Jesuit College had not given satisfaction either for studies or conduct. That these offenders were not from Boston was no excuse, and applicants from Jesuit Colleges in general were shut out. During 1899, the discussion on this point had been restricted to private correspondence, but in 1900,

it got into the press and the papers of Boston for January and February had lengthy articles on both sides. No immediate result followed.

In 1901, the Commencement Exercises were not only held outside of the College, but in the afternoon, instead of the evening. On the 27th of January, 1902, the *Young Men's Catholic Association* celebrated its Silver Jubilee. Mass was sung by the Apostolic Delegate Martinelli, in presence of Archbishop Williams, and the sermon was preached by the Rector of the Catholic University, Mgr. Conaty.

On September 27th, Father Charlier had another Jubilee; the 50th anniversary of his ordination. He himself sung the Mass, and all the church societies, prominent among which was, of course, that of St. Vincent de Paul, took part in the ceremonies. On October 29th, a reception was given to the Rt. Reverend William H. O'Connell on the occasion of his elevation to the episcopacy in the See of Portland. The chronicler notes also that the Vespers which had been formerly sung on the afternoon of Sundays were now changed to the evening, with excellent results in the matter of attendance.

The improvements in the basement which Father Brosnahan had begun, and which had been further extended by the construction of two lateral chapels, were developed still further by the addition of rich chalices to the treasures of the altar, the fitting up of the sacristy, the addition of four stained-glass windows in the chapels. Meantime, the piece of low land purchased on Massachusetts Avenue was filled in, thanks to the cooperation of the city and was made available as an athletic field. In the Spring, $7,000.00 were spent in renewing and enlarging the organ.

Unfortunately this year's records reveal a decline in the prosperity of the College. When schools closed in June, 1902, there were only 388 students on the rolls. At the graduating exercises, Msgr. O'Connell addressed the students.

On July 30, 1903, Father William F. Gannon was made Rector. His first efforts were directed to arresting the decline in attendance at the College, but without success at the beginning. At the end of the year there were only 373 students registered.

A very successful mission was given in the church, with the result of increasing notably the First Friday Communion of men. The Jubilee of the Immaculate Conception, which occurred this year, was naturally celebrated with the greatest possible splendor in the church dedicated to the Blessed Virgin under that title. Finally on May 2, 1905, Father Welch's executors wound up his estate and the report reveals the fact he had given to Boston College the splendid sum of $170,000, the largest amount that it had ever received. Thirteen scholarships of fifteen hundred or two thousand dollars each had thus far been established and many gifts of money and works of art received. But none of these donations were as princely as those of Father Welch. In connection with it, the fact deserves recognition that his brother, who, at the time of the accounting, had reached the great age of 91, said that, although he had not, like "Holker" become a Catholic, he fully approved of everything that had been done in the disposition of the estate.

The administration of Father Thomas Gasson, who succeeded Father Gannon on January 6, 1907 will always be remembered as inaugurating the separation of the College proper from the High School. It was imperative, for in 1909, the Freshman Class alone had 150 pupils, or fifty more than the combined classes of the entire collegiate department in 1900. This rapid growth convinced Father Gasson that the space on Harrison Avenue was insufficient for the needs of the College, or rather he had already foreseen it, and hence in the first year of his rectorship, he purchased 40 acres of land at Newton, overlooking the reservoir and within sight of the Diocesan

Seminary at Brighton. Appeals were made for contributions to carry out the work, and they met with a hearty response. In 1908, several prominent architects sent in their plans for the buildings, and a bonus of $1,000 was given to Messrs. Maginnis and Walsh of Boston for the best set of drawings. Their plan which is most elaborate and extensive, but supposes many years before it can be realized, is suggestive of a medieval cathedral surrounded by a great number of collegiate buildings; the cathedral effect being obtained by a huge square tower, built in the center of the principal building. This structure is already up, and is occupied by the collegiate classes. It is remarkable for the unusual character, as well as for the beauty and richness, both of its exterior and interior. On the first floor are the offices and reception rooms together with an academic hall and a library. In the center is the dome of the great tower with handsome oil paintings of saints of the Society on its walls, while on the marble floor a great number of statues, also of marble, are grouped around a colossal figure of St. Michael and the Dragon; all of them of unusual artistic merit. The class-rooms are on the floor above, and are thoroughly equipped. Outside are the athletic grounds, baseball fields and the like. At the end of the scholastic year of 1913, there were 349 students in this section of the college, while the High School on James Street and Harrison Avenue was almost overburdened with 918 pupils.

Meanwhile, in spite of this accumulation of educational work, Father Gasson was incessant in his labors, not only as a preacher in the church, and as a director of retreats, all over the country, but he displayed an extraordinary readiness as a lecturer on various topics, particularly ethics and philosophy.

Another work of far-reaching importance, which was organized by Father Gasson, is the summer course of pedagogy to the Teaching Sisters. Every year 800

Sisters follow a week's course of lectures on the proper method of school work, and thus while benefiting themselves, become enthusiastic supporters of the college and can be always relied upon to direct to it the boys of the parochial schools who are desirous of continuing their education.

Meantime, the influence of the church as a great ecclesiastical centre contined to grow, because of the continually increasing number of its missions, retreats, novenas and tridua; the variety and excellence of its preachers; the solemnity of its ceremonies; the multiplication of its societies and the self-sacrificing assistance given to the religious communities and parishes of the neighborhood. As many as twelve or thirteen Fathers are employed every Sunday and, some of them, during the week, in such work. The great City Hospital on the other side of the street, which at the present writing cares for about a thousand patients, has been a great field for apostolic work. The Fathers attached to the church from the earliest days attended the patients, who needed their ministrations; for several years, they visited the Hospital by turns as a part of their weekly sick-call duty. Fathers Welch and O'Hagan were conspicuous during a virulent small-pox epidemic. In 1874, an official Chaplain was appointed; this was Father Simon P. Dompieri, who for ten years fulfilled the duties of the office with zeal and discretion. The expansion of the City Hospital, in the number of its buildings and the increase of Catholic patients, has for forty years demanded the exclusive services of one of the priests stationed at the College; Father Pius Massi, Francis O'Neill and James J. Bric held the office of Chaplain for long terms, being treated with consideration and courtesy by the superintendent, the medical staff and nurses.

The Marcella Street Home, an institution provided by the City of Boston for the care and correction of boys who were wards of the city, though not crim-

inals, was placed under the spiritual care of the Jesuits by Archbishop Williams. So long as that establishment remained in Roxbury, it was attended by one of the College Fathers. It was a mission worthy of cultivation, and good results were obtained from the ministrations of the Chaplain, who was assisted by members of the Catholic Union and other volunteer catechists in the work of the Sunday School.

Father Gasson remained in office until January 11, 1914, and was succeeded by Father Charles W. Lyons. He devoted himself with great energy to the gigantic projects of his predecessor. The College Catalogue of 1914 shows 390 pupils in the College and 1,032 in the High School. The Evening Course of Lectures is announced, for the academic year of 1915-16, as consisting of lectures on Philosophy, especially with respect to its educational values, as well as a course of purely Rational and Experimental Philosophy; Ethics in the various professions; the Philosophy of Literature; the Elizabethan Period of English Literature, etc.

This stupendous undertaking was set on foot to offset the Post Graduate Course of Harvard, for which some of our own professors were asked to cooperate with as lecturers. The offer could not be accepted, for obvious reasons, but instead of taking umbrage at the refusal, Harvard in its Bulletin announces the course at Boston College as one that can be followed with advantage.

During the half century of its existence Boston College has produced many men who are conspicuous in all walks of life. It can claim among its sons many members of the Maryland-New York Province of the Society, and a large proportion of the Clergy of the Archdiocese of Boston, his Eminence the Cardinal Archbishop being its most distinguished alumnus.

Gratifying as this result is, the influence exerted by the College must, necessarily, go on increasing in the immediate future, for it ends the Academic Year of

1915 with 405 students on its register, and in the High School, 1,218.

Such is the amazing growth of the mustard seed, planted by Fathers McElroy, Bapst and Fulton fifty-one years ago.

RECTORS OF BOSTON COLLEGE

Father John Bapst	1860-1869
Father Robert W. Brady	1869-1870
Father Robert J. Fulton	1870-1879
Father Jeremiah O'Connor	1879-1884
Father Edward V. Boursaud	1884-1887
Father Thomas H. Stack	1887
Father Nicholas Russo	1887-1888
Father Robert J. Fulton	1888-1891
Father Edward I. Devitt	1891-1894
Father Timothy Brosnahan	1894-1898
Father W. G. Read Mullan	1898-1903
Father William F. Gannon	1903-1907
Father Thomas I. Gasson	1907-1914
Father Charles W. Lyons	1914-

A. M. D. G.

A FAMOUS MAN AND HIS FANCY SCHOOL

By FATHER LAZARUS M. BALAM, S.J.

EDITORIAL NOTE: *The following pages are the result of a visit paid by Father Balam, S.J., of the Gregorian University to the school of Dr. Rabindra Nath Tagore, India's celebrated poet. As the author himself states "he is not inquiring into the poetry of the man, but is very much interested in Dr. Tagore's other title to popular notice, his educational activities.*

THE FAMOUS MAN

Quite often I have wondered what you do over there in the United States with a great poet. In England, I am told, the prescription is to starve him to death. But we, in India, boost him up skyhigh. Even our Catholics, whom one would expect to be more sober, join in the fun. Unfortunately, this article is going to do nothing of the kind. On the contrary.

Exhorting his brethren to sink private interests for the sake of the general good, Reverend Father Casimir Verdier, S.J., when he was Spiritual Father at St. Joseph's College, Trichinopoly, used to call the College, "une grande machine moral." Dr. Rabindra Nath Tagore, the great poet of India, would call the sister institution St. Xavier's College, Calcutta, "une grosse machine immorale," of course in the broader sense of the word "immorale." His exact words are "As it is, the educational engine is remorselessly powerful; when to it, is coupled the stone mill of the outward forms of religion,[1] the heart of youth is crushed dry indeed. This power-propelled grindstone type we had at St. Xavier's." This difference of opinion on our educational system is due not so much to the fact that Father

1. I am not going to discuss the sneer about "the outforms of religion." Still, I many point out, in passing, that the Poet was never taught by us any religion; therefore when he speaks thus, he is referring not to what *he* was taught, but what our systm of education was *in itself*.

Verdier spoke at a time when machines were still wonders and had not yet become woeful plagues, as to the fact that the good Father spoke as the usual EXH.NN, while Dr. Tagore writes as an unusual ex-student of Ours.

After hearing so often at overladen tea-tables in the steamy atmosphere of College-Day Celebration, the fatuous generalities of distinguished Old-Boys in praise of their Alma Mater, it is refreshing, in the sense that is novel, to come across such a vigorous attack. Dr. Tagore is certainly numbered among the great, his criticism is undoubtedly merciless, the victim is a hoary old system. One has got to sit up and take notice. I sat up and took notice.

It is a totally different question whether Dr. Tagore is well qualified to sit in judgment on our College in Calcutta. He came to us when he was a small boy. His people had tried to educate him at home, but home-education could not go very far, especially when that home was almost a palace. Therefore they tried him with a professional tutor, trial is the right word, who, to say the least, was stupid. Then they sent him to one of the village-schools which were and would continue to be, in spite of the democratisation of the educational system, perhaps because of it, very primitive affairs. Little Rabindra remained perfectly innocent of all education and even of all instruction. All these attempts at educating this child were an absolute failure. As a last resort they sent him to the Jesuits, the Jesuits being often the last resort in such cases. As a "tabula rasa" he came to us and as a "tabula rasa" he went from us. He had been with us only a few months. His schooling was over.

He "growed" up, like Topsy, somehow. He painted riverside scenery, he acted in amateur theatricals, he wrote Bengali poems. Bengal, the province of sentimental tosh, Ritualistic Hindus and Revivalistic Chaithanites, happened to be just then in a great political

ferment. It adopted Tagore as its Poet and at once idolized him. The Swedish millionaire, Nobel, who had sold to the nations of the world dynamite to blast up one another, left appropriately enough, some of the millions thus earned, to be distributed periodically in the cause of international amity. The members of the Academy of Sweden appreciated the Bengali poetry of Tagore and judged that he should share in Nobel's bounty. Tagore got the prize and found himself presently a person of international fame.

All famous people, not excluding film-stars, think it their inalienable right to inflict on the harmless world autobiographies. Dr. Tagore, therefore, wrote an autobiography called "Reminiscences." It is in this book he says that grind, grind AND GRIND was the motto of our College in Calcutta. It would seem that in our institution there was no room for healthy initiative, juvenile enthusiasm, artistic temperament and love of freedom. Herd mentality, sheepishness, and the murder of all that is best, noble and most beautiful in the young, would seem to dominate there.

Autobiographies are extraordinarily trickish things. A great man writing of the trivialities of his boyhood, when one is not supposed to keep accurate diaries of daily impressions for future autobiographies, falls an easy prey to the temptation of looking at those trivial incidents through the high-bridged pince-nez of recently acquired greatness. He is often at great pains to show that he has been always great, though the world recognized his greatness so late. Often his one concern is to make you think that great as have been his trials from birth, great also have been his victories over them. If such is the case with the usual run of great men, what is to be expected of a great man like Dr. Tagore whose greatness is due to the greatness of his poetic imagination? He certainly wants his account to be taken seriously. Seriously then one may ask why he felt what he says he felt, and feels, about our educational system in Calcutta.

Rabindra Nath was the last child of a very rich man. He had an indulgent father and an innumerable crowd of patronizing relatives. His health was delicate, his upbringing soft and his education scanty. And he was small. He was made to sit in our school for hours on end and rub shoulders with the usual go-getter type of virile Anglo-Indian boys. Naturally he loathed such a school and all its works and pomps. Absolute was his detestation of schooling itself, a not infrequent phenomenon in the children of Adam. He was evidently an unfit subject for our school.

But his contention is not that our school was unfit for him, but that it is not fit to educate any boy, if education is to mean the FREE development of PERSONALITY. FREEDOM, thus written in capitals, is the one thing you will not find anywhere within a league of a Jesuit school. Dr. Tagore[2] noticed, of course, the stern teachers, the bare walls, grimy desks, etc., but these were all an after-thought. An artist and a poet must speak of these things as his pet aversions from childhood. But underlying all this abomination, remains the fundamental crime of Jesuit education, that it is not like Tagore's ideal of education as realized in his school at Santiniketan. For, some years before he wrote his autobiography, he had started an institution for the education of boys and girls. According to a Tamil proverb, when the hatching is over and the horrors have come out, Mother Crow must declare that, in all her experience, no bird is more beautiful than her own offspring.

THE FANCY SCHOOL

Surely, one cannot be writing poems the whole day long. Even mooning, called in polite aesthetic circles

2. I am aware indeed that in the "Reminiscences" there is a fine plum on the late Father de Paneranda, one of the teachers of little Rabindra. I am also aware that some people go into raptures over it. (cf. e.g., New Review, p. 448. May, 1935). But my point, and Dr. Tagore's point, here, is not whether there are "interior" men among the Jesuits, but whether Jesuit education is any good.

"Meditation," does have its limits. Something must be done to fill in the long hours of the day. The mind needs employment or at least diversion. One of the most "innocent" diversions in such circumstances seems to be to open a school for children. Children's education is a fatal attraction to many great men, even lesser men, in modern India. Every village worthy has his stubby finger in the pie of one school or another. Of course, if one is only a village worthy, one is satisfied with the usual kind of village school and with the usual profit therefrom. But if one is a person of national or international fame, one cannot be expected to be satisfied with the common things. If one has money and influence as well, nothing will stand in the way of trying one's hand at "bold" experiments in education. The greater one's prestige in the world, the more original will have to be one's school. Founders of fancy schools are not to take into account the actualities of life. In all their calculations, realism is the one thing they should avoid like poison. The experience of others does not matter. One is unique, one's idea is unique, one's school is going to be unique. Swami Shraddhanand had his "Gurukul;" Mr Gandhi had his "Sabharmati;" Mrs. Besant tried her luck with "National Education;" Dr. Tagore himself assisted at the birth of her ephemeral "National University," he could not assist at its death as it was not so much a death as a disintegration. Anyway these trivial details do not, cannot, influence a great man. Santiniketan should go on, as it is the realization of the Poet's ideal.

Dr. Tagore's ideal of education is easily described if you remember Rousseau's ideal. The actual nature of the individual is good, entirely good. It has no evil in itself. But then we do find evil in the world? Oh, that is a contribution from society. The innate goodness should blossom out if the individual were left to himself (or herself). That would mean closing San-

tiniketan! Not necessarily, as Santiniketan is not so much a part of human society as a protection therefrom. Let there be, therefore, the least amount of external restraints however well-intentioned they may be. Let there be the fewest contacts with city life which is the cesspool culture of human evils. Damn also, with scant praise, modern civilization which if anything, is a product of city-life. The goodness in untamed human nature comes out best only when it is in close communion with untamed nature, outside man, because in fact they are one. They are NATURE. But that sounds like Pantheism! All the better.

How is this ideal realized in Dr. Tagore's school-day paradise? Santiniketan is one mile by a bad road from Bolpur and Bolpur is 99 miles by railroad from the city of Calcutta; a hundred miles is emphatically a respectable distance from the cesspool culture of human depravity. One cannot wish a better location. The only noise to disturb the rural complacency of Santiniketan (Abode of Peace) is the raucous hoot of your hired automobile which seems to have weathered many "winters" of Bengali.

The Natural must increase and the Artificial must decrease. Therefore, one will not find anywhere in Santiniketan a single well-laid out garden, a single well-pruned hedge, or a single well-made path, not to speak of roads. Even the electric wires, a reluctant concession to the god of progress, should sag lazily, even their posts should slant rakishly. The houses are huts or at most bungalows. The conspicuous landmark for miles around is "Uttarayana" a red colored miscellaneous pile of buildings of the squat type of architecture peculiar to Bengal. It is called Dr. Tagore's house though he does not live in it (I was told) and he does well. The visitors are lodged in an old house of the Calcutta type with huge pillars, yellow paint, shuttered doors and French windows. Near this place is a big tree under which the Maharishi Debendra

Nath Tagore, the Poet's father, is said to have attained enlightenment.

I am always highly intrigued when I am shown Trees of Enlightenment. It is a strange thing that illumination of the mind seems to be inseparable from the shade of trees. The Maharishi's case is only a recent instance. But in the distant past there are more illustrious ones. Buddha is held to have seen the brilliancy of NOTHINGNESS under the Bodhi tree. About Krishna's enlightenment under a tree on the bank of a pool, as so many things about Krishna, what one should say is unprintable. Even Adam and Eve had their eyes opened under a tree. The pot-bellied, elephant-headed god, Ganapathi, seems to be the only unfortunate one; he has squatted for untold ages under the peepul tree to be enlightened on the choice of a bride but has to remain still, in the blackest despair of bachelordom. As for myself, I am content to be enlightened, like the Centurion, in the shadow of the shadeless tree on which the world tried to extinguish its Light, on which the Life of the world was hanging dead. But I am digressing.

If a Maharishi can be enlightened under the shade of a tree, ordinary mortals such as the students of Santiniketan should not seek enlightenment inside anything so artificial as a tiled school-room, or even a tin-shed. Therefore, all their instruction takes place under the trees. The students commune with nature and the red ants commune with the students. Rain? That contingency is easly managed; there is no instruction on the rainy days. Allow Nature to develop at her own speed; there is no hurry.

In this queer, queer world one can always find parents to fall in love with any sort of education for their children, provided it is new, even if it is costly. But the bourgeois variety, the great majority, wants a tangible result for spending about three pounds a month on each child. That is a great inconvenience.

Santiniketan tried at first to refuse admission to the children of such materialistic parents, but found soon enough that poetic parents were few in the world and had fewer children to send. A compromise was arrived at. The boys and girls will be coached, that horrid word, for the Matriculation Examination of the University of Calcutta. The prosaic, merciless education from which Dr. Tagore tried to flee a hundred miles, has caught his school and is strangling it.

Here are the statistics for the year 1930, the last year whose report I could consult. The institution is divided into four sections: Patha Bhaven (school), Siksha Bhaven (college), Vidhya Bhaven (research), and Kala Bhaven (art). In each section there are boys and girls. If *Nature* herself produces boys and girls indiscriminately, there is no reason, it is said, why in a Natural school there should not be co-education. I was not satisfied with this answer, possibly because I know only nature and that fallen, No *Nature*.

In the school section there are 142 students (99 boys and 43 girls), in the college section 76 (60 and 16), in the art section 22 (14 and 8), and in the research section 10.

Is the institution popular? It was founded about 30 years ago. In 1930, in the school section there were 82 admissions and 66 withdrawals!

Is the institution academically a success? In 1930, 13 students were sent up for the Matriculation Examination of the University of Calcutta; only seven passed it.

Is the institution financially firm? To contrast, I have no statistics for St. Xavier's College which Dr. Tagore knows. But in her sister institution, St. Joseph's College, the assets are about 200,000 pounds and the number of students are 800 in the college department and 1,100 in the school department. Let us now turn to Santiniketan. In 1930 its assets

amounted to about 100,000 pounds, the students numbered about 360, if one included an agricultural school which is situated about two miles from Santiniketan. A hundred thousand pounds as capital to educate 360 students, of whom scarcely a hundred are in the higher classes, is a big sum in the India of simple life and possibly a bigger sum in Santiniketan of even simpler life. Nevertheless, the last I heard of Dr. Tagore (January '35) was that he was going the round of cities to collect funds for Santiniketan and was complaining bitterly at the Philistinism of the purse of India!

Therefore, if some poetic millionaire, despite the contradiction in terms, should exist in America, and read these lines and be willing to relieve Dr. Tagore of his financial worries, etc., etc., etc.,—you know the rest.

A. M. D. G.

THE NEW PARISH OF ST. ROBERT BELLARMINE, ROME

By Father Dominic Cirigliano, S.J.

I was asked to write an account of our work in the new parish of St. Robert Bellarmine, Rome. I shall do so on the sole condition that the Readers of the Woodstock Letters will pardon the personal equation in all that follows.

It was appropriate that the first church and parish in honor of St. Robert Bellarmine should have been in the Eternal City. It was in Rome where the great Cardinal entered the Society of Jesus. It was here that he gained world-wide fame as professor in the Collegio Romano, and afterwards as its rector. In Rome, Cardinal Bellarmine wrote his "Controversiae," a monumental work much praised by the friends of the Church and much attacked by its enemies. In Rome he was theologian to Clement VIII and by him was created Cardinal. It was in the Eternal City, finally, where the great champion of the See of Peter, worn out by many a hard-fought battle, died in the Jesuit Novitiate of Saint Andrea, on September 17th, 1621, in his seventy-ninth year.

But why a new church in Rome, where almost every square block boasts of a temple of worship? Yes, too many churches in old Rome, but not enough in "New Rome." The Holy See in recent years has torn down a large number of centuries-old edifices as obsolete and is replacing them with modern structures in other new sections of the city. New churches are needed to keep pace with the progress of the Fascist Government. Rome since 1922 has extended far and wide into the surrounding Campania. Increase in the city's population created the necessity for new homes. Clearing of the old Roman slums drove people to seek shelter elsewhere. It was part of Il Duce's public works program to supply these new homes; indeed his dream is

to spread the Eternal City over the whole of the surrounding Campania. He has already reclaimed the marshes between Rome and Ostia and has built "New Ostia" just adjoining the old sea-port. He has flanked the beautiful automobile road, lately built from Rome to this new city, with modern up-to-date dwellings. Hence, what were formerly barren wastes are now made habitable and sanitary. The much dreaded Roman ague is almost a thing of the past. The ideal is to make the Eternal City the healthiest and the most beautful city in the world.

In his plan of extension Mussolini created three distinct sections of "New Rome." One to be inhabited exclusively by the nobility and aristocracy; the other by the middle class; the last by the poor. In the aristocratic section, known as "I Parioli," dwell the ambassadors, the active and the retired army and navy officials, and families of title. In this section is the newly-built church of St. Robert Bellarmine. Before its erection people were compelled to travel a very long distance to attend Mass or to consult on parochial matters.

How did the Society of Jesus get this parish? Since 1930, no less than fifteen new parishes were erected in Rome to meet the requirements of the ever extending population. These parishes were entrusted to the various religious Orders and Congregations. Two fell to the lot of the Jesuits: St. Saba, on the road to St. Paul, outside the city walls; the other St. Robert Bellarmine. The former, however, was not new, but quasi defunct, with the hope of being brought to new life by the Society's administration. The latter is new, with a new church in new quarters. It is situated far beyond the walls of the ancient city and covers an area of two square miles. It numbers roughly, twenty-five thousand souls, mostly all of these belonging to the Roman aristocracy. It is bounded on the north by the "Villa Savoia," or the "Royal Gardens," on the south by the famous "Villa Borghese," the River Tiber bounds it on

the west, while the classic Via Salaria forms the eastern boundary line. The church proper is located in Piazza Ungheria, at the junction of Viale Liege and Viale Dei Parioli.

The church building is entirely in keeping with the new spacious dwellings that surround it. The style is modern: "lo stile novecento," as the Romans call it and it is a decisive departure from the old traditional style of architecture; octagonal in form, with no imposing pillars or arches of any kind. The front of the church, somewhat low, does not give an adequate idea of the spaciousness of the interior, which measures 220 feet long, fifty feet wide, and sixty feet high. The transept alone is 125 feet long. The building is reckoned in size next to the four great basilcas of Rome. Simplicity is its asset; a simplicity purposely designed, so as to draw the attention at once to the high altar. There are no side chapels, as in other churches. The possibilities of mural frescoes and paintings are many. Whether these possibilities will ever be realized will depend for the most part on the Holy See which has sponsored both the building of the structure and paid for the ground that surrounds it. A tremendously heroic mosaic figure of St. Robert Bellarmine, in Cardinal's robes, adorns the wall in back of the main altar. Comfortable pews, also a departure from the traditional chairs, fill the nave, while confessionals, doors, pulpit, altar-rail are in perfect harmony with the simplicity of the structure. The windows, all octagonal, are at present unadorned, with the exception of one in the front wall, a stained glass which portrays the Saint at study. Some call the whole style "futuristic," others "rational," others again "too modern." Whatever the style may be, it is certainly up-to-date, highly praised by visitors from abroad, and a credit to His Eminence, Cardinal Marchetti-Selvaggiani, Cardinal Prefect of Rome, and a worthy monument to the memory of another great Cardinal, who labored and toiled in the Eternal City

against tremendous odds, and who died there a valiant soldier of Christ.

The whole of Rome is naturally interested in the parish of St. Robert Bellarmine. The Holy See is anxious about it, because it spent about six million lire on the purchase of the property and on the building of the church. The Cardinal Prefect of Rome is interested in the work because His Eminence gave this prize parish in the face of much opposition, to the Society of Jesus. The other Religious Orders are looking on with interest since they are of the opinion that parish work is not our "forte." The Secular Clergy made a bid to have this comparatively rich parish and new church allotted to them. The eyes of the Italian Government are centered there, as many of the high government officials and aristocrats, including the "Duce's" own daughter, Edda, now Countessa Ciano, live within the limits of the parish.

If the work was so important, why then were two priests called from the United States to begin and carry on the same? The answer is that the Cardinal Prefect of Rome wanted it so. During his seven years stay in America, Cardinal Marchetti-Selvaggiani saw how parishes were conducted in the States, and wished to introduce the same methods, if possible, in the Eternal City. So on entrusting the new parish to the Society of Jesus, His Eminence expressed the desire of having two Fathers come from the United States to care for the same, until such time at least, when the other Italian Fathers shall have learnt the running of the parish according to up-to-date methods: namely more contact with the people, more social gatherings, more organization. So two Fathers, both born in Italy, but of wide experience in parish work in the United States, were chosen, namely Father Ernest Rizzi, S.J., and the present writer. Father Rizzi was for twenty-two years superior and pastor in various parishes in Texas and Colorado; the writer had seen sixteen busy years in Nativity Parish, New York City.

On June 11th, 1933, the Parish of St. Robert Bellarmine, Rome, was canonically erected. A papal decree entrusted it "In perpetuum" to the Society of Jesus. Father Ernest Rizzi was installed its first pastor amid pomp and ceremony. The writer arrived two weeks later. In all were five priests assigned to the work. As Roman aristocracy, for the most part, spends the hot summer months in country villas, we had, comparatively, little parish work during July, August and September. This time was spent principally in planning for the immediate future and in preparing, as much as possible, the new church and rectory with necessary furnishings. The first thing to be done was to put in large comfortable pews; a decisive departure from the traditional loose chairs, so common in Italian churches. The pews, though a novelty in the beginning, became very popular after a while, as they tended much to order and devotion. Sixty were installed. They were all paid for in a very short time by the people themselves: a considerable sum, since each pew cost on the average of 900 lire apiece. To raise the money, large, white, marble slabs were placed in the vestibule of the church, with the names of benefactors carved on them as a perpetual memorial. Personal letters were sent to the prospective parishioners, whether in or outside of Rome at the time, inviting them to join the various societies and sodalities to be formed in early Fall. This, at least advertised the parish, got us acquainted with present and future parishioners, and rendered the formation of the various societies an easy matter in due time.

As the people gradually returned from their villas, the lower church, which till now was used exclusively for church services, became too small to accommodate the crowds. We were forced to move to the upper church, even though not yet complete. On the last Sunday of October, the feast of Christ the King, we inaugurated the vast upper church by a general Communion of the whole parish in the morning, and a

parish pilgrimage to the three jubilee basilicas in the afternoon. Close to a thousand took part in this deep demonstration of faith. It was the Holy Year and pilgrimages were the order of the day in the Eternal City. Father Rizzi led the solemn procession through the streets as it wound from St. Mary Major to St. John Lateran, then to the Church of the Holy Cross of Jerusalem, singing hymns and reciting the rosary. The pilgrimage ended at St. Robert Bellarmine's Church, with an inspiring sermon by Father Rizzi and solemn benediction of the Blessed Sacrament.

The work had started. It was now a question of organization and co-ordination. The men were our first concern. They formed a distinct Society, the "Apostleship of Prayer," and received Holy Communion once a month in a body. A club for young men came next. It was called "Congregazione Giovanile, San Roberto Bellarmino." Indoor games and outdoor sports kept these occupied and happy. Though the poor were not as numerous as in our New York parish, still a St. Vincent De Paul Society was formed among the men, and the Ladies of Charity among the women of rank. A Senior Children of Mary Sodality was established for the "Signorine" or the young ladies of leisure, while a St. Zita's Society enrolled as many servant girls as possible. These girls needed special attention, as the vast majority of them came from country districts in northern Italy. They were alone in a large city, and had very little time to attend to their religious duties. We gathered about three hundred of them, gave them weekly conferences in a nearby convent and a retreat at the close of the year. We started an employment agency for them, helped them in their difficulties, financial and spiritual, gave them games and socials, in short, did everything to make them feel that they were not altogether isolated. Nor were the children neglected. Parochial schools as such are unknown in Rome. Children not attending public schools are educated either in private institu-

tions, such as convents, etc., or at home by special instructors. Hence our task with the children was not an easy one. To interest the public school teachers so as to bring their children on a large scale for catechism instruction, as we do in New York, was out of the question. So to attract the children, we bought a moving-picture machine and gave them "Movies" every Sunday afternoon after catechism classes. The plan worked, for the delight of every child is the "Movies," a rarity in Rome. The boys were organized into clubs, the girls into sodalities, which were conducted by the Nuns of the parish.

We do not wish to imply from the above that public school teachers are indifferent or that the Italian government is in any way antagonistic to the religious instruction of the children. Quite the contrary is the case. We found the teachers only too willing to cooperate, and the Government only too glad to have priests go to the schools and teach religion in the class-rooms. In fact it gives priests a salary for so doing, thus fulfilling that part of the curriculum in the child's training, now universally adopted throughout Italy. The difficulty comes with the lack of priests. This dearth throws the responsibility of religious instruction on lay teachers. In fact, Mussolini insists strenuously that the children get a good, Catholic religious training. To this end he invites priests to become teachers in the class-room, and chaplains on the field of sports or military maneuvers. He has brought back the crucifix, long exiled from the public school, and has substituted real Catholic text-books for the godless ones in use for over fifty years. He has boldly proclaimed to Italy and to the world that the Catholic Religion is the only religion for the Italian people, while he himself does not hesitate to appear in public with all his official staff whenever a public function demands church services. The writer has seen him on more than one occasion, kneeling in the

front row at the Gesù or at St. Ignatius, perfectly erect, leaning neither on the bench before or behind him, with hands clasped, and soldier-like, absolutely motionless throughout the functions.

The question is often asked: "Is Mussolini a Catholic?" To this we might sincerely answer: "Yes," whether we look upon him as a public figure or a private individual. As a public figure, he is an angel from heaven compared to the other prime ministers who went before him, whose one sole purpose seemed to be to down the Church, to uproot religion, to hold priests and nuns up to insult and ridicule, and to admit no other but an atheistic education in the schools. These conditions obtained in Italy for close to sixty years, till the country was brought to the verge of Communism and ruin. The "Duce" has changed all this. The "Concordat" with the Holy See has proved his sincerity. The misunderstandings over the Catholic Action Clubs a few years ago have cleared up. Priests and nuns are now respected; blasphemy is punished by fine or imprisonment; so much so that the writer has not heard a blasphemous word during his two years stay in Rome; Catholic training of the youth is fundamental; the only form of marriage between Catholics is Church marriage; civil marriage, once the only kind recognized by the State, is absolutely prohibited. Mussolini's recent pamphlet "On the Church and State" has a true Catholic ring from beginning to end. As a private individual, we cannot guarantee that the "Duce" makes his meditation every day and his examen twice a day, but we can state on the testimony of his close friends that he hears Mass regularly every Sunday in a private chapel; we can vouch for the fact that he will not tolerate any Protestant religious services to be held on any of the Italian ships, and insists that the Blessed Sacrament be kept continually in the chapel of all passenger ocean-going liners; we can vouch for the fact that he

gave private instructions to Commander Balbo to hear Mass, with all his crew whenever he reached a large city on his aeroplane cruise around the world. The writer assisted at the Baptism of Mussolini's granddaughter, the little daughter of Contessa Ciano, in the latter's home. At this Baptism. the "Duce" was to act as god-father, and his wife, Donna Rachele, god-mother. Unfortunately, just as we were waiting for grand-father to arrive, he 'phoned, saying that important business in the Senate kept him from coming and that we should proceed with the Baptism with Donna Rachele as god-mother. The popular feeling is that the edifying death of his brother, Arnaldo, and the truly Catholic spirit permeating his last will and testament, deeply impressed Mussolini and made him profoundly religious.

After this somewhat necessary and lengthy digression, let us return to the parish of St. Robert Bellarmine. With a church that can accommodate about 1,200 conveniently, and with twenty-five thousand parishioners, what about the people? Do they come to Sunday Mass and to other functions? They certainly do. The five priests stationed there are kept quite busy with Sunday and holyday Masses, with confessions and baptisms, with sermons and conferences, sick-calls, parlor work, marriages. The eight fixed Masses, of a Sunday, beginning at 5:30 and ending at 12 noon are very well attended, so much so that other Masses, beginning on the half-hour, had to be introduced. There was reading of the Gospel at all the Masses, and a sermon at four of them. The Communion-rail was crowded over and over again, while confessions were very numerous. Marriages are frequent since encouraged by the "Duce," who rewards those who get married, and levys a tax on bachelors. On each anniversary of the Fascist March on Rome, he offers a prize of a thousand lire to government employees marrying on that day, and five hundred lire to other

couples. On October 29th, last, the thirteenth anniversary of the Fascist Revolution no less than 3,253 marriages were performed in the city of Rome. We ourselves had twenty-four of these, performed in the presence of a delegation from the government; each couple receiving a token of government appreciation with a money order covering the amount due them, together with a railroad ticket entitling them to travel anywhere in Italy at a train fare reduction of seventy percent. This last reduction is also granted anytime during the year to newly-weds for their honeymoon trip. Families with a large number of children are also rewarded at stated times, particularly at Christmas, the Italian Mother's Day, when Mussolini sends his message to the country, praising motherhood and showing the advantages of large families. He accompanies his words with a substantial gift to such parents as have five or more children. All this is not only in accordance with strict Catholic ideals, but tends also to build up a strong robust nation.

The great need of a parish in that section of Rome became more and more apparent as the work progressed. Naturally the work of the two American priests was only temporary, that is, it was the mind of His Paternity to hand over the parish to the care of Italian Jesuits once it was well organized. This was accomplished after a year and a half. Very Reverend Father General then informed Father Rizzi and the writer that we might return to the States at any time we pleased, letting the Italian Fathers carry on the work. So Reverend Father Rizzi left Rome for Milan on December 18th, for a rest, while the writer acted as Superior until such time as the new Pastor should arrive. Reverend Father Delmirani, former Rector of our College at Mont Dragone, Frascati, was announced as the new Pastor of St. Robert Bellarmine on January 6th, 1935. The present writer left for the States at the end of the same month.

Obituary

FATHER MATTHEW L. FORTIER, S.J.

(1869-1935)

When Father Matthew L. Fortier, S.J., retired as Dean of the School of Social Service of Fordham University, due to a serious heart condition which rendered him physically incapable of carrying on the duties of his office, he brought to a successful close his active service in the vineyard of the Lord and terminated a remarkable career as educator, preacher, organizer and administrator, devoted to the greater honor and glory of God. On the day of his retirement well could he have exclaimed with Saint Paul: "I have fought the good fight; I have run the course!" But there was to be almost a year of watching and praying and suffering before the Lord would call him to His own and render to him the "crown of justice." The final chapter of his long and fruitful life as a Jesuit bespoke a truly heroic spirit of holy resignation to the will of God as he shouldered the heavy cross of infirmity with the patience and courage of his Divine Master. However, there must have been moments of sweet consolation as he looked back, as he well could, to the record of his accomplishments and knew that the talents which the Lord had entrusted to him he had not left buried in the earth. The following excerpt is taken from one of the many letters which Father Fortier received during his last illness and which must have helped to lighten the burden of his cross: "Be assured that my concern as well as my affection is shared by many men and women who have come to know you and your great work and to understand that through you, the

Kingdom of God is being brought nearer to the children of Eve."

Father Fortier was born on February 13, 1869, in Vergennes, Vermont, where he completed his early education. While continuing his studies at St. Michael's College, Toronto, he received his call to the holy priesthood and accordingly entered the seminary of Toronto University to pursue his courses in philosophy and theology. As a young seminarian his gifts both of mind and heart were soon recognized by his professors and fellow-students, and it was not long before he was invited to join a group of extraordinarily serious-minded and talented students who met frequently after lectures to discuss the more subtle points in the subject matter of their classes. Father Fortier, in later years, frequently referred with just pride to these "old classmates," not a few of whom were destined to occupy high and responsible positions in the hierarchy of the Church in America.

This study group also devoted much time to the discussion of methods of teaching and this phase of the extra-classroom work had a very special fascination for Father Fortier. He was a close student of pedagogy and welcomed the opportunity, young as he was in years, to conduct language courses in St. Michael's College, while pursuing his courses at the Seminary. The late Father Francis Duffy, the well-known Chaplain of the 69th Regiment, was his fellow teacher at St. Michael's, and later accompanied Father Fortier to New York to be incardinated in that archdiocese.

Father Fortier's early experience in the class-room, his enthusiasm for the work of teaching and his appreciation for the value of methods in education were already awakening in his soul the strong desire to devote his priestly life to the interests of Catholic higher education. He had already become acquainted with the Jesuit System of Education and had a deep

admiration for the Ratio Studiorum. The more he studied the principles of the Ratio the more he was convinced that the "tools" best fitted for the work which God had planned for his accomplishment were to be found in that System of Education which had brought to the Society of Jesus the highest praise and the universal admiration of the educational world. In fact his "discovery" of the Ratio was for him the beginnings of his vocation to enter the Society.

Accordingly, early in the year of 1892, after much thought and prayer he made application for admission to the Maryland-New York Province. For to step from the advanced year in theology, when the long-hoped-for and the long-prayed-for day of Ordination was soon to be dawning, and to don the habit of the humble Jesuit novice, with twelve additional years or more of training before him, was not easy, even for the magnanimous soul of Father Fortier. And there were other considerations too, not the least of which was that of obtaining his Bishop's permission and release. When, however, he had finally brought himself to offer to the Lord his own personal sacrifices which the change would entail, the Lord took care of the other difficulties, solving them with a gracious ease much beyond Father Fortier's most sanguine hopes. His Bishop, reluctant though he was to lose the services of his promising young seminarian, did not hesitate to grant him the necessary permissions and bestowed a fervent benediction upon him and his future work as a Jesuit.

Although free now to enter upon his new state of life Father Fortier would not permit his financial indebtedness to the Bishop, who had been defraying in part his expenses at the Seminary, to be remitted. This explains his presence at St. Francis Xavier's, 16th Street, as a lay-teacher during the scholastic year 1892-1893. On July 29, 1893, he entered the Novitiate at Frederick, Maryland, and two years later he pro-

nounced his Simple Vows as a Jesuit Scholastic and began, as a Junior, the review of his classical studies.

Ill health forced him soon to give up his work in the Juniorate, and in January, 1896, he was sent to Holy Cross College to recover his lost strength. He remained at Holy Cross the following year to teach Mathematics and French, and in 1897 he was changed to Loyola, Baltimore, where again illness interfered with his work and it was necessary for him to relinquish his teaching assignment. Shortly afterwards he underwent a serious but successful operation.

The three succeeding years, from 1898 to 1901, were devoted to the review of Philospohy at Woodstock, during which time he also made special studies in Mathematics under the able direction of Father John Hedrick, S.J. His health fully restored, Mr. Fortier, after his course in Philosophy, was appointed to teach at Gonzaga College, and for the first time, as a Jesuit, his health permitted him to do full justice to his ability as a teacher. He was now able, physically, to employ with surpassing success those class-room methods which he had come to know and to respect in his earlier years as a seminarian in Toronto.

In 1902 Mr. Fortier returned to Woodstock for Theology, but the following year he journeyed to the Seminary of the Immaculate Conception, Montreal, where he completed his second and third year and was ordained to the Holy Priesthood by Archbishop Bouchessi on April 25, 1905. After ordination he returned to Woodstock to complete his theological studies and to prepare for the Ad Gradum examination.

In September, 1906, Father Fortier was appointed once again to Gonzaga College to teach, and now as a priest to assume the office of preacher and confessor. After Tertianship, at St. Andrew-on-Hudson, in 1908, he resumed his work of teaching and preaching in Baltimore, and during his three years at Loyola College, as professor of Philosophy, he won the love

and admiration of the college students and of the people of St. Ignatius Church to whom he preached and ministered. Even in those early days his reputation as a Jesuit preacher was wide-spread and his Lenten Courses, Sunday evening Conferences, sermons for special occasions and even Missions were delivered by him with surpassing success. His well-thought-out and well-planned discourses were presented with a clear, forceful and attractive style and with a human appeal which could not be denied. The large number of people, non-Catholics as well as Catholics, who came regularly to listen to his sermons were deeply impressed with the powers which he possessed as a preacher. An excerpt from a newspaper account describing the opening night of one of his Missions is indicative of the high esteem in which he was held at that time as a preacher. It reads: "In spite of the heavy downpour of rain, the congregation turned out in large numbers to hear the opening discourse of Father Fortier and they were well repaid; for rarely was it their good fortune to hear a more eloquent, instructive and timely discourse. Father Fortier is indeed a finished orator."

Occupied as he was with his philosophy lectures and his many pulpit engagements Father Fortier did not lose interest for a moment in what his assigned duties forced him to consider as a "side job." In fact his ambition to further the cause of Catholic higher education had grown keener with the years. His efforts to interest the students at Loyola in graduate work were most successful. Before he was transferred to St. Peter's College, Jersey City, in 1911, he was most happy to see the "first fruits" of his efforts realized. In addition to his teaching and preaching he had established a sizable class composed mainly of Loyola College graduates going on for higher studies. Graduate work was indeed the work dearest to his heart; and he could always find time, no matter how busy the

day, to advance its worthy cause. During his one year appointment at St. Peter's College, Jersey City, 1911-1912, he organized a graduate course there, while continuing his teaching and preaching.

In 1912 Father Fortier was changed to Boston College. Here, as in Baltimore and Jersey City, he emphasized by his own zealous work and through the whole-hearted cooperation of Father Gasson, S.J., at that time Rector of Boston College, the advantages of establishing graduate schools in our colleges and universities. Father Fortier was soon called upon to conduct lectures in philosophy to a group of very prominent Catholic laymen who had already shown a very generous interest in the plans for the new Boston College, and who had already completed a series of lectures delivered by Father Gasson on the Philosophy of History. Although Father Fortier's health was none to good at the time, he gladly accepted the additional task.

His success in the pulpits of Boston was no less impressive than was that obtained through his unflagging efforts in behalf of higher education. Not infrequently he was called upon to grace the pulpit of the Boston Cathedral where his missions, retreats and Sunday evening lectures were always very well attended. On more than one occasion his opening words were humbly addressed to "My Lord Cardinal, Right Reverend Monsignori, and Reverend Fathers."

But this work proved far too strenuous for Father Fortier's state of health which had been impaired even before his arrival in Boston four years previously. At the close of the school year in 1916 he began to show the serious effects of his too strenuous work and his doctor warned against a complete nervous breakdown. In the interests of his health, therefore, but with a great loss to Boston College and to the thousands who had come to know and to love him in Boston, he was transferred to Philadelphia. There his work was con-

siderably lightened and it was not long before he was himself again.

In Philadelphia as in Boston, his magnetic personality, sympathetic understanding of human nature, his keen and kindly interest in the affairs of all with whom he came in contact, his devotedness to everything that was concerned with the kingdom of Christ, proved to be just as attractive and effective. However his stay in Philadelphia, this time, was to be only for one year's duration. However, the two following years, 1917 to 1919, were to be devoted to the work in which he had always been so deeply interested.

The Faculty Convocation Report of Fordham University for 1931 has the following notation in reference to the history of its Manhattan Division and explains the reason for Father Fortier's next appointment:

"The Manhattan Division really started with a series of courses for graduate students, and the first graduate credit in course was granted in 1916-1917. However, the formal inauguration of this Division as a distinct unit with distinct administrative officers and faculty took place in November, 1917, with the Reverend Matthew L. Fortier as its first Dean."

The appointment of Father Fortier in 1917 as the first Dean of the Graduate School of Fordham University was for him quite unexpected, but at the same time he was overjoyed to be able to devote his undivided attention to the direction of graduate work. His interest in this particular work had manifested itself with the more than passing success which greeted his humble efforts to establish graduate courses in three of the colleges where he had formerly been stationed. His great interest was not to be looked upon as merely a "side job." To it he could give all of his time and all of his energy.

For two years he labored with the many problems connected with the organizing not only of the Graduate School but also of the School of Social Service, the

latter being, like the Graduate School, just one year old and included in the Manhattan Division unit of Fordham University. By the end of the summer of 1919 he had not only laid the foundation stones for the future success of these two Departments, but he was also responsible in large part for the establishing and directing of the first Summer School of Fordham University.

It must have required a very practical spirit of Ignatian indifference to relinquish the work which was by far the dearest to the heart of Father Fortier, when obedience called him back to Philadelphia in the Fall of 1919. But Divine Providence had other and even greater plans for him during his next four years. His splendid work in the class-rooms of St. Joseph's College where he lectured in Economics and Sociology, as well as his ministerial work at the Church of the Gesu afforded him the opportunity of increasing his influence in the large circle of friends among the clergy and lay-people of the archdiocese of Philadelphia, which was to prove an invaluable asset to him later as Director of the Million Dollar Drive.

As Moderator of the Catholic Alumni Sodality of Philadelphia he took advantage of every occasion offered to meet the outstanding Catholic laymen of the City, to interest them in the work of Catholic Education. In speaking of his great influence with these men, a Jesuit and life-long friend of Father Fortier said: "He had a great magnetic power with men. They were drawn to him and they worked for him and with him. Although he was the centre and great motive power of everything he undertook, his interest was not in himself but in the success of what he was doing and his motive was always the greater glory of God. Only those who worked with him could know of his unselfishness and they were always edified by his charity and by the simplicity of his character." Perhaps one of Father Fortier's happiest moments as Moderator of the Sodal-

ity was when he received, in person, as an honorary member, Marshal Foch, whom he esteemed so highly, and whom he presented with a beautifully engraved membership diploma.

As Moderator of the Alumni Sodality he took charge of the Tercentennial Dante Commemoration presented by the Sodalists. The Academy of Music in Philadelphia was completely filled for one of the most successful celebrations held in honor of the Italian poet. A brochure of the Dante Memorial was sent to His Holiness, as well as to Very Reverend Father General. The American Assistant, Father Hanselman, at Father Fortier's special request, arranged to have a copy of the brochure bound in red and engraved with the Papal coat-of-arms, sent from the Vatican Library for His Eminence, Cardinal Dougherty, which Father Fortier was to present in person to the Cardinal. The Dante Memorial brochure proved to be the "open sesame" to the Cardinal's whole-hearted blessing upon and his generous interest in the great work Father Fortier was about to undertake.

Permission for the launching of the new St. Joseph's College Drive was granted by Superiors in the summer of 1922. To it Cardinal Dougherty gave his cordial approbation but expressed the wish, however, that the Drive be not placed in the hands of an agency or the experts of any agency. Accordingly, Father Fortier was appointed and his selection by Superiors was indeed high praise to him for his powers of prudence and diplomacy and his ability as an organizer. Surely Father Fortier did not look upon himself in the same light, for in his letter of acceptance he wrote: "In my mind a strange selection indeed, but none the less real. The task for accomplishment will need absolutely every influence that can be called upon for the realization of such a purpose." But he proved himself more than equal to the task, tremendous though it actually was.

An adequate record of the splendid work in organ-

izing and directing the Drive cannot be attempted in these pages. However a brief description of the more outstanding features may not be considered out of place, portraying as they do the remarkable gifts, both natural and supernatural, which Father Fortier brought into full play while engaged in realizing for the new St. Joseph's College, a million dollars and more.

From the very outset Father Fortier realized that before he could make a successful appeal to the pocketbooks of the Catholics of Philadelphia in founding a million dollar fund, there was first need of awakening to the pitch of wide enthusiasm their desires for higher classical Catholic education. To meet this need Father Fortier drew up plans immediately for an "Educational Mission" which he hoped to conduct for about three successive weeks in all the Churches and more prominent Catholic organizations of Philadelphia before making an appeal for funds. Mr. William Nugent whom he had called from Boston to assist him in the Drive, and who had been mainly responsible for the success of the new Boston College Drive, insisted that the "Educational Mission" idea was responsible in greatest part for the success of the St. Joseph's College Drive, and that Father Fortier alone deserves the credit for the idea, as well as for making the necessary arrangements for carrying it through successfully.

The idea was simple enough but it involved a multiplicity of problems which had to be faced and solved by the energy and courage and diplomacy of Father Fortier. That he was more than successful in solving these problems is clear from his own official report at the close of the "Mission": "For three weeks consecutively we conducted what we called an 'Educational Mission.' Small leaflets of arguments for higher Catholic education were sent to every pastor of the archdiocese and all were invited to speak on this subject. With Reverend Father Provincial's permission Jesuits were summoned from all cities of the Province to take their

places in the various pulpits of the archdiocese, some coming even from distant parts. During the Mission the Fathers of the Society preached ninety-four times and members of the secular clergy five times. Eighty-two parishes were canvassed by parish workers. In six other Churches collections were taken up to foster the work. Jesuits and laymen were invited by the Knights of Columbus as well as by other Catholic organizations to address their members about the great truths of higher education. There resulted a real awakening."

The success of the Mission was in truth a guarantee for the success of the appeal for funds which was launched immediately after the Mission. In making the appeal the plan was first to form an Advisory Committee among the clergy, then the general committee among the laymen, and finally the organization of parish workers under a parish chairman in conjunction with their pastors. Volunteer workers from among the students of St. Joseph's College and the members of the Knights of Columbus were also called upon to lend their assistance. Father Fortier had already organized his Executive Committee early in the Campaign, and it consisted of twenty-five business men from every part of the City, mostly Catholics of wealth and prominence. Nor had many weeks elapsed before he had literally at "his beck and call" seventy-two of the most influential laymen of Philadelphia who had been won over to the cause principally through their admiration for the Jesuit "at the helm." These men not only lent their most valuable assistance but also led the way in the appeal for funds by their most generous contributions. The chief benefactor, Mr. William Simpson, a member of the Committee, subscribed $100,000, and was the cause directly or indirectly of three other men each subscribing a like amount, thus making him responsible for about half a million dollars.

The Campaign had its beginnings in late August, 1922, and just before Christmas of the same year, the total in subscriptions, cash and pledges amounted to $1,118,497.00. Truly a tremendous task accomplished beyond the hopes of all! At the close of the Campaign Father Fortier was, to be sure, physically exhausted and yet he was most happy to have been able to give his whole strength for a cause which was his life's ambition to promote. That he depended so little on his own powers and gifts for success and so much on Divine Assistance was evidenced throughout the entire campaign. In truth he always entertained a "holy fear" lest he should feel otherwise about even his smallest undertaking.

Early in the Campaign he wrote: "May I not, therefore, ask you to join us in this petition made to the King and Queen of Heaven that such good results will be actualized in time to secure for our efforts perfect success. I am sure that none of us in these efforts has any personal, selfish motive. It is all purely for the greater glory of God." The petition referred to was a special novena of Masses offered to the Sacred Heart in honor of our Blessed Lady in behalf of the Drive. About the middle of September he received from the American Assistant at Rome a document from Cardinal Gasparri conveying the Holy Father's Apostolic Benediction on the "Drive." It was the happy answer to his earnest request and gave him renewed courage in those early days of the Drive when the whole undertaking still remained a mass of problems. However, whether in victory or defeat there was always the characteristic priestly bearing which was such a source of edification to all. It may be of interest to note that four of his secretaries soon after the Drive entered the religious life, and that one of his most prominent non-Catholic supporters several years later on his death-bed was received into the Church.

To one unfamiliar with the exact figures of the

expenses incurred and yet knowing the rather imposing set-up of headquarters in the Bellevue-Stratford Hotel in Philadelphia, the judgment could very well be: "Enormous expenditure." And yet the facts and figures point quite to the contrary. Reverend Father Provincial, in sending to Father Fortier well earned congratulations, stated that "not only was your Drive most successful, but also the least expensive of any Drive we have heretofore undertaken." While Father Fortier sought out the best when occasion in his good judgment demanded it, yet he had the happy faculty of obtaining the best for the least and never paid for anything which he felt he could beg. One of his admirers spoke of him as "being, like St. Paul, 'all things to all men,' with the simplicity of a dove but with the shrewdness of a serpent, and though he never knew him to ask for a personal favor, yet he was absolutely shameless in begging for the greater honor and glory of God."

Although none too well after the Drive, Father Fortier undertook the work of sustaining the interest of the more generous and influential benefactors of St. Joseph's College, and he had recourse to the plan which had met with such success in Boston. Accordingly he invited these men to attend a series of lectures in Philosophy and his invitation was heartily accepted. For this course the management of the Bellevue-Stratford offered luxurious classroom facilities, all free of charge and as an expression of the high esteem in which the hotel management held Father Fortier.

But the many calls upon his time and energy, which were the natural outcome of the thousand and one contacts established during the Drive, made Father Fortier's continued work in Philadelphia extremely difficult. With the burden of ill health added to his many obligations he undoubtedly welcomed the respite in 1923 when he was changed to Holy Cross to resume

there his lectures in Sociology. He did return, however, to Philadelphia, in 1926, for a brief stay to manage the Holy Cross student presentation of the Greek Play "Hecuba" during the Sesquicentennial celebration.

On May 30, 1926, the Freshman A Class of Holy Cross College had presented Hecuba in the Greek Theatre, College Stadium, Worcester, Mass., and won the praise of scholars and critics throughout New England. The plans for the Sesquicentennial Celebration in Philadelphia were at that time under way and it was suggested to the Rector of Holy Cross that the Greek Play might be produced during the celebration as a worthy exhibit of what the various Jesuit colleges were doing towards the furtherance of higher education in the Classics. Father Dinand regarded the suggestion most favorably and called upon Father Fortier to see what he could do in the way of making arrangements in Philadelphia and of obtaining the funds necessary for defraying the expenses.

Father Fortier experienced little difficulty in persuading Mayor Freeland Kendrick, President of the Sesquicentennial Association, who formally invited the Holy Cross students to present the Greek Tragedy on September 15 and 16. St. Joseph's College gladly accepted the honor of sponsor and host. Since the Sesquicentennial authorities were unable to finance the production, the task of raising necessary funds which would amount to about $12,000, was not quite so easy. However, Father Fortier, fresh from his successful Drive in Philadelphia, did not consider the problem too difficult. The Rectors of both Provinces responded most generously to his appeal and the Governor of Massachusetts, Alvin T. Fuller, a non-Catholic, offered a substantial subscription, and other prominent New Englanders followed suit. Later Father Fortier widened the scope of his appeal and presented the prospect as a general example of Catho-

lic Education and thus interested the Bishops. His "Little Drive" was a success.

During the Summer before the production Father Fortier met with an accident which disabled his arm for many months, and about three weeks before the production he was stricken with appendicitis at St. Joseph's Hospital, Philadelphia. Despite these serious misfortunes he kept on directing activities. That the undertaking proved a success is a matter of history; another triumph to be attributed in great part to Father Fortier's genius as a promoter and organizer, and another contribution by him to the cause of Catholic higher education. Mayor Kendrick welcomed the students, their friends and the public to the municipal stadium where a Greek stage had been set up and appropriate costumes secured. The music for the occasion was especially composed by the famous organist, Dr. John P. Marshall. 30,000 people attended and witnessed the three performances rendered in the original Greek. On November 28, in Philadelphia, a gold medal, bearing the seal of the Sesquicentennial and suitably inscribed, was publicly presented to Holy Cross College, through Father Fortier, by the Association. A few days later, at Holy Cross, duplicate medals, in bronze, were presented by Mayor O'Hara of Worcester, to all the members of the cast.

Father Fortier remained at Holy Cross until June of 1927, when once again he was called upon to occupy an important administrative office in the field of higher education. Up to the year 1927 the School of Social Service of Fordham University had been included in the unit of the Manhattan Division of the University together with the Graduate School, Teachers College, the School of Business Administration and the Pre-law courses. All of these departments had been under the direction of one Dean, the Reverend Miles J. O'Mailia. The ever increasing number of students in this Division made it impossible for one Dean to give

all the time and attention so necessary for the proper direction of field work and for the solution of the many other problems peculiar to the School of Social Service.

It was decided therefore that this School should hereafter function as a separate administrative entity and under the direction of a separate Dean. Accordingly in the Summer of 1927 Father Fortier was appointed as the first Dean of the School of Social Service functioning as a distinct unit of Fordham University. He immediately took up the work of reorganization and with very fruitful results. The first year of the reorganized School showed a total registration of over six hundred students and in the succeeding years of his Deanship it enjoyed a gradual and healthy growth both in student enrollment and in the number of graduate diplomas awarded. In 1929, through Father Fortier's tireless efforts, the School received the approval of the American Asociation of Schools of Professional Social Work and was also admitted to membership in that Association. In 1928 Father Fortier represented Fordham University at the Sociological Congress held in Paris, and in 1931 he visited the Holy City to make a personal report on the purpose and needs of the School to Very Reverend Father General.

In April, 1932, from the Vatican City, from His Holiness, came the distinctive privilege and rare honor of a very special Letter of Commendation for the Fordham School of Social Service, and the Apostolic Blessing of His Holiness, Pope Pius XI, upon the work of the School. It was truly a great and unique honor and won from His Eminence, Cardinal Hayes, a congratulatory letter in which the Cardinal stated in part: "Naturally the recognition of the School by the Supreme Shepherd of Christendom will stir us, in an expression of our filial gratitude, to do all we possibly can for the greater efficiency of the School in a larger field of endeavor." It was indeed encouragement

supreme which no one appreciated more than did Father Fortier himself.

But as the School continued to grow in prestige and numbers, so the health of Father Fortier was gradually failing and his strength ebbing. The last two years of his Deanship from 1932 to 1934 found him frequently in St. Vincent's Hospital where he had been brought on several occasions in a dying condition due to sudden and severe heart attacks. His recuperative powers were remarkable, and yet it was evident to all that each attack was rendering him weaker and weaker, thus making his continued work as Dean a painful burden. Accordingly Superiors relieved him of the duties of his office in June, 1934.

However, before he went into final retirement a fitting honor was yet to be conferred upon him. His fruitful labors in behalf of the new St. Joseph's College, which were responsible in such great measure for the buildings which now grace its new and beautiful Campus, were not forgotten during his ten years absence from Philadelphia. As a lasting testimony of its appreciation he was accordingly invited to accept the Honorary Degree of Doctor of Laws, through the kindness of the President of St. Joseph's College, the Reverend Thomas J. Higgins, S.J., to be conferred at the Commencement Exercises in June, 1934. This Degree was destined to be the crowning of his life's work in the cause of higher education, which he had carried on in some form or other in nearly every college of the Maryland-New York and New England Provinces.

Due to his weakened condition it was at first feared that the trip to Philadelphia would prove too much, but special arrangements were made by the Reverend Rector of Fordham to insure him a comfortable and safe journey. His own doctor accompanied him on the trip and considered it a privilege to do so. His cup of joy was indeed filled to the overflowing in the warm

welcome he received, the sincere expressions of appreciation for his efforts in their behalf and in the honor bestowed before witnesses whom he loved most dearly and who in turn had the deepest love and reverence for him. This, his last appearance in public, was perhaps the happiest in his long life as a Jesuit! And the occasion of his Valedictory, the Commencement Exercises of the new St. Joseph's College, was indeed most appropriate. He returned to New York rejuvenated and declared that he was "good for at least ten more years of active service." However another serious heart attack several weeks later confirmed him in the wisdom of the action which Superiors had already taken in his behalf.

During the months which followed, Father Fortier was by no means idle. Though forced to rest more frequently, he did considerable work in writing and he explained the Points for the Brothers of the Fordham Community each evening. In December he conducted the Community Triduum in preparation for Renovation of Vows, and was preparing to do so again in May, 1935, when he became so weak that on May 15th he was forced for the last time to enter St. Vincent's Hospital. There he lingered for just one week, edifying the many friends who came to visit him with his happy spirit of resignation to the will of God. On the morning of May 22 he passed holily and peacefully to his eternal reward.

Priest, Educator, Organizer and Administrator, Father Fortier had now run his course to the very end. His Calvary was over and Easter had dawned for him. He could now go to meet his Saviour and offer to his Captain Christ, the Just Judge, his forty-two years of service as a Jesuit. A devoted priest and a great man, his life was indeed a life of service in the cause of education and in the priestly work for the salvation of souls. Remarkable as were his talents for organization and administration, he possessed to an even greater

degree a zeal for souls and an energy in the work of God's Kingdom on earth which featured his whole life and all his undertakings.

With a heart of gold and a soul full of the tenderest sympathy and broadest understanding Father Fortier earned and deserved the love and esteem of the many thousands who had the good fortune of knowing him and of sharing in his wide Christian charity and his strong faith which united heaven and earth, time and eternity, and which helped so much in making life's way less difficult to traverse. By none, however, was he as much beloved as by the members of Fordham's Jesuit family. His "crown of justice" needs must be glorious, for: "They that are learned shall shine as the brightness of the firmament and they that have instructed many unto justice, as the stars to all eternity." R. I. P.

FATHER DIONYSIUS J. MAHONY, S.J.

(1856-1935)

The Laymen's Retreat Movement in Central California suffered an almost incalculable loss in the death of Father Mahony on June 13, 1935. True, he had left the Retreat House several months prior to his passing, to make his home among the novices at Los Gatos. But even so, in the minds of thousands of men, he was still linked to El Retiro San Inigo, he was still the "Grand Old Man of the Retreats."

In January, 1935, the annual banquet of retreatants held in San Francisco took the form of an embryonic jubilee, the tenth year of El Retiro's young life being commemorated in music, mirth and song. Father Mahony was not present. His last illness was already upon him. Physicians had ordered complete rest and quiet far from the city's noise and bustle. But the absence of the dear old priest emphasized the place he occupied in the hearts of his men, possibly more than

his presence might have done. The mention of his name by a speaker was the signal for spontaneous and long-continued applause. Again and again during the course of the evening were the praises of Father Mahony sounded. It reminded one of the occasion when this Laymen's Retreat Association honored Father with a dinner in recognition of the sixty years he had spent in the Society of Jesus.

Yet, the work of the retreats occupied but a relatively short period (1927-1935) of these fruitful years of Jesuit activity. Long before he became associated with the giving of retreats to men, Father Mahony's name was almost a household one among Catholics of San Francisco and vicinity. As a pulpit orator of the first rank, as a professor of philosophy, as a confessor and wise director of souls, he was known and loved by multitudes of men and women, who in one way or another had come under the spell of his wonderful personality.

We have called him a pulpit orator of the first rank, and it is not likely that any one will quarrel with us for so doing. His fame as a preacher was based upon long years in this ministry at old St. Ignatius Church in San Francisco (1897-1919).

Though small of stature, he was possessed of a rich, deep, beautifully modulated voice, which captivated his hearers at the very outset of his discourse. Add to this, a splendid command of the English language, with a power of word-painting that was unique. Never sensational in his preaching, he nevertheless kept in close touch with the thought of the day. His sermons were always flavored with seasoning that was modern. There was nothing of the mustiness of old books in them. They were alive, vibrant with brilliant reasoning, and at times ringing eloquently with emotional appeal.

To Father Mahony, as to Pere de Ravignan of Notre Dame, for the pulpit, toil meant everything. "The

labor of preparation should be a cross and a martyrdom," said the great French orator, and Father Mahony agreed with him.

During his theology at Woodstock (1886-1890), Mr. Mahony would pace to and fro in his room striving to cast into sermon form the lessons in dogma and moral he had heard in the class room. His vacation days were often spent in writing and rewriting sermonettes, instructions, addresses for public occasions. He was perfectly frank about it. He ambitioned success in the pulpit and he was ready to pay the price—unremitting effort. An amusing story is told of the curtailing of one of his refectory sermons at Woodstock. He was nearing the close of what was admittedly an unusually fine piece of work, and was about to sum up the discourse. "To crystallize all that I have said in one word," he exclaimed, when the Rector called out "Satis."

What is said about Father Mahony's preaching, applies with equal force to his teaching. During the many years he taught philosophy (Santa Clara, 1891-1892; San Francisco, 1892-1893, 1897-1908, 1910-1917), he never entered the class room, if he could help it, without immediate preparation. No haphazard, hit or miss, take a chance business for him. No relying on remote preparation to do rightly the task of the present. And the result? A delighted, interested, educated group of students gave testimony to his powers.

Some one has said that it was in the confessional that Father's best work was accomplished. No one was more faithful than he in the discharge of this frequently arduous ministry. Crowds of penitents around the "box" attested his popularity; whilst genuine reform of life in many instances, bore witness to the soundness of his counsels. When he no longer could preach, and when his work at the Retreat House consisted chiefly in aiding the master rather than in actually giving the Exercises, he still managed to be on hand for the men's confessions. No matter how

inclement the weather, he would wend his way up the hill to the chapel and there receive the stories of his beloved "boys."

Practically all his life was spent in or near San Francisco. He was born in Boston, October 29, 1856, but as a mere babe was brought west. He went to school at the original St. Ignatius College on Market Street, San Francisco. Entering the novitiate at Santa Clara, June 16, 1873, when he was seventeen, he remained there seven years, completing three years of philosophy thereafter two years of juniorate. There were six years' teaching (1880-1886), two in San Jose, two in Santa Clara, and two in San Francisco. Then he left this early environment for theology at Woodstock and tertianship at Florissant. Later he was to pass a year (1925-1926) as chaplain at the little hospital in Port Townsend, Washington. But the remaining years of his religious life were devoted to apostolic labors close to the city of his adoption.

He was the head of the "Collegium Inchoatum Sancti Josephi" in San Jose and the pastor of its beautiful church (1893-1897). For several years (1919-1925) towards the close of his career, he served as assistant in the parish of St. Mary's in the same city. In this latter place he so attracted the people by his preaching, that, it is said, the pastors of neighboring parishes were tempted to demand his removal.

However, it would be a mistake to believe that Father Mahony's suavity of manner, which was in a large way responsible for his power over others, was a gift of nature. Rather was it a triumph of grace. There was an element of pugnaciousness in his character, which in itself was anything but attractive. It tended to repel. But by dint of constant struggle, this unpleasantness of disposition was so tempered, so softened, that what remained to delight those who met him, was a sweet forgetfulness of self, a charm of word and manner altogether admirable. To one who

was acquainted with this change, a comparison with St. Ignatius is inevitable. For we read of our Holy Founder, that he who had drawn his sword in anger to run through the blasphemous Moor, after years of the "agere contra" had so changed his disposition as to merit the title "phlegmatic" from his physicians.

When Father Mahony went to St. Mary's in San Jose, it was thought he might prepare for a peaceful death amid the quiet of rather rural surroundings. His blood pressure was extremely high. He had suffered a mild stroke. His general physical condition was poor. Yet, within a few months of his arrival, the Sunday Masses at which he spoke were crowded as never before.

Six years later he went to the north to serve as chaplain at the Hospital of the Providence Sisters in Port Townsend. This was a new kind of life. But despite his advancing years and many infirmities, he measured up to all that was required of him. So excellent a hospital chaplain did he become that, when a place had to be filled in a much larger field of endeavor, St. Mary's Hospital in San Francisco, the Provincial summoned Father Mahony to the task. The Sisters of Mercy called him "Father Fidelis." The reason is obvious.

And then (1927) came the call to what was indeed the crowning work of a well-filled life, that of retreats for men. Father Dominic Giacobbi was leaving El Retiro for Los Gatos, going back to the vine clad hills and citrus groves of the novitiate. Father Mahony was assigned to succeed him. How well he did so is borne out by the opening sentence of this obituary notice, "The Laymen's Retreat Movement in Central California has suffered an almost incalculable loss in the death of Father Mahony." And where this tribute began, there may it end.

The funeral held from St. Ignatius Church, San Francisco, was such as he would wish—simple, with-

out music, without eulogy. But the great throng of worshippers during the requiem Mass, representative truly of every class in the community, (for the Mayor and other city officials were there, college graduates of recent and ancient years were there, the poor and lowly mingled in the crowd, devout men and women of the world knelt close to those dedicated by vow), this great throng gave silent testimony of the love of their hearts for little Father "Denny" Mahony, the friend of all in Christ.

A. M. D. G.

Books of Interest to Ours

Los Manantiales de la Difamacion Anti-Jesuitica. By Ignacio Arbide. Published in Barcelona (Avino 20); 1933.

This work, published in two volumes, is an exhaustive summary both of the calumnies launched against the Society of Jesus from the time of its foundation, and of the countless works written in refutation of the charges made against the Society by its enemies. The purpose of this work is to offer an antidote against the poison of anti-Jesuit propaganda.

The modern defamers of the Jesuits, the author notes, do not even gain the merit of originality since they do no more than slavishly copy ancient calumnies that have already been refuted hundreds of times. In the thirty chapters of this work we find presented the principal calumnies that have been most frequently repeated in the course of centuries, and that are even now being constantly renewed.

The formation of the anti-Jesuit literary arsenal is traced from its early beginnings in Paris during the Society's campaign against Jansenism. The footnote on page 59 is of interest: "Here we will present in chronological order only a few of the more widely known works (against the Society). It is impossible to mention all since their titles alone occupy, for example, more than one hundred pages in the 'Bibliographie Historique de la Compagnie de Jésus.'" In the following pages the reader is introduced to Dumoulin's "Catalogue," to the various calumnious works of Gaspar Scioppius, to Arnauld's "Théologie Moral des Jésuites," to Pascal's "Provinciales," to the "Tuba Magna" of Liberio Cándido, and to Chauvelin's "Extrait des Assertions,"—all of them sources of present-day calumnies uttered against the Society of Jesus. The various time-worn falsehoods are then refuted; "The end justifies the means," "Blind obedience—the tyrannical government within the Society," "Chinese rites," "The prophecy of Saint Francis Borgia," "The Powder Plot," etc. The author's refutation of these calumnies is well worth the time spent in reading the two volumes. The reader can detect in the written lines, the flashing eyes and the sarcastic tone of our defender as he exclaims, "It is indeed an honor to fight with such arms! It most certainly shows, in those who use them, a nobility of sentiment and a laudable intention of establishing the truth!"

Historical Records and Studies. Vol. XXV. United States Historical Society. New York, 1935.

The present volume of the Records contains two articles of special interest for Ours. The first is a contribution of Father Ruben Vargas Ugarte, S.J., entitled "The First Jesuit Mission in Florida." While at Rome Father Ugarte discovered some unpublished documents and letters dealing with the first mission of the Society in Florida between the years 1568 and 1572. He has prefixed a short historical summary of the value of their contents and then has allowed the documents to speak for themselves. Consisting for the most part of letters written to St. Francis Borgia they tell of the difficulties and dangers faced by the pioneer Jesuit missionaries who followed in the footsteps of the Conquistadores. But their search was not for gold, but for souls. They found death. Within the boundaries of the present state of Virginia in the year 1568 two Fathers and six Brothers betrayed by an apostate Indian were slain by the natives out of hatred for the faith they preached. The letters besides the account of the missionary activity of the Society contain valuable information on Spanish colonial and military policy and the customs and habits of the Indians.

"A Grand Old Maryland Tree: The Mudds," by Laurence J. Kenny, S.J., is a detailed study of the descendants of Thomas Mudd of Maryland (1647-1697), now scattered over half the states of the Union. Father Kenny has sketched the part they played in the building up of the United States. Many lived peaceful lives in the service of God, others fought in the armed forces of their Country. One hundred and sixteen descendants of the Maryland gentleman served America during the World War. In peace or in war Father Kenny points out the Mudds have been true to the faith of their great ancestor.

Catholic Faith. Book One. P. J. Kenedy & Sons. Paper bound, copy 25c.

It will be of interest to Ours to know that a new Catechism is being published based on the "Catholic Catechism" of Cardinal Gasparri. Book one of "Catholic Faith" is now ready for use. This text is for grades one, two and three of the elementary school. The book is entirely objective in scope and very clearly written without any detailed treatment of the subject. The vocabulary is simple and well within the capacity of a child being introduced to the Catholic Faith. This Catechism is well suited for Sunday schools and for the instruction of children attending public schools. The illustrations contributed by that noted religious artist C. B. Chambers are an attractive feature of the book. Its splendid format with large type printing is the kind of a book that the child should easily come to like.

VARIA

From the Eternal City

DEATH OF FATHER MATTERN

The following letter was received from Rome and we thought it might be of interest to our readers.

"You may wish to know some of the details concerning the last moments and death of our beloved Father Assistant, in addition to those already communicated to the whole Society by the Very Reverend Father General.

"During July, and especially after the 13th of the month, when he suffered a severe heart attack, Father Mattern's general condition was very weak and he suffered not a little, owing to internal disorders of the heart and kidneys and because he had to retain almost the same position in his bed. Despite his weak condition he showed a resistance to the heart attacks which surprised everyone and it was thought that he might linger for a few more weeks. His death came more suddenly than expected.

"On the morning of St. Ignatius Day, Father Mattern seemed more cheerful than usual. Brother Sullivan and I visited him about ten o'clock and Father Welsby, the English Assistant, dropped in to see him two or three times.

"A few minutes before one o'clock, while the community was at dinner, Brother Eceiza, the Infirmarian, went to Father Mattern's room to take his pulse. The pulse beat was normal for one in his condition and nothing extraordinary was noted. Father even spoke a few words to the Infirmarian. Brother Eceiza left the

room and was only gone a minute when he thought he heard a noise in Father's room. Hurrying back he saw him breathing very heavily, so he immediately phoned to have Father Welsby summoned from the refectory. Father Welsby rushed upstairs and arrived at Father Mattern's bedside just in time to impart a final absolution before he breathed his last.

"The news of the sudden death was phoned immediately to Villa Rufinella where most of the members of the community had gone some three weeks before. No one could help feeling an acute sense of loss at Father's passing away, for he was extremely beloved by everyone. Yet, all felt consoled that his sufferings had been brought to an end and it seemed that he had been summoned to his heavenly reward through the intercession of our holy Father Saint Ignatius.

"The funeral was held on Friday morning, August 2, from the semi-public chapel connected with the Curia. Father Boetto, Assistant for Italy and Superior of the community, was celebrant of the Low Mass. Besides very Reverend Father General, the Fathers Assistant and members of the community there were present Father Paul Mattern, a brother of Father Emil, Rector of the Maronite College in Rome, Most Reverend Gerald O'Hara, Auxiliary Bishop of Philadelphia, Monsignor Breslin, Vice-Rector, Monsignor Fitzgerald, Spiritual Director and about thirty priests and seminarians of the North American College; Monsignor Hurley of the Secretariate of State at the Vatican, very Reverend Father Oswald, Superior General of the Calced Carmelites, Fathers McCormick and Lazzarini of the Gregorian University, Father Aloysius Reccati, of the California Province, Father O'Neill, C. S. P., Rector of the Church of Santa Susanna, and the students of the Maronite College.

"Towards the end of June, Father Mattern had received the last Sacraments with a sereneness and

fervor that gave great edification to those privileged to be present. One evening in the middle of July, after he had suffered his last severe heart attack, Father General read the prayers for the dying and imparted a special blessing from the Holy Father. Father Mattern was deeply moved by this testimony of paternal affection on the part of the Pope and in a voice throbbing with emotion he asked Father General to tell the Holy Father that he considered his blessing a great grace, that he had always loved the Church and its Shepherd, and that the chief preoccupation of his life had been to make them better known and loved."

The following is taken from the "Observatore Romano" and was printed in that paper on August 1, 1935.

A DEATH IN THE SOCIETY OF JESUS

Yesterday, feast of St. Ignatius, at the Curia of the Society of Jesus in Borgo Santo Spirito, died piously the Reverend Emil Mattern, general Assistant for America.

Father Mattern was born at Andlau in Alsace in 1865, and in 1884 he joined the Society of Jesus in America in what was then the Mission but now the regular Province of New Orleans. He was preceded in the Order by an elder brother Joseph, who is on the Syrian Mission, and was followed by a younger brother Paul, the present rector of the Pontifical College of Maronites in Rome. Having completed his studies and being ordained to the priesthood by Cardinal Gibbons, Father Mattern was quickly made superior of different houses of his Province. Then he was entrusted with the formation of novices and finally governed his Province as Provincial. In 1923 through the confidence reported in him by the Fathers convened in a General Congregation, he was called to

the delicate office of Assistant to Father General for America.

He was an upright and prudent man, of deep intellectual powers and of a tranquil serenity of spirit and countenance. Truly he was "dilectus Dei et hominibus." He attracted the confidence and reverent affection of all those who came to him and these were many even outside of his own religious family. He was much sought after as an enlightened spiritual director especially by American clergy residing in Rome and the students of the American College in the Via dell 'Umiltà where he went every week as one of the ordinary confessors of that Institute.

The modest funeral will be held tomorrow, August 2, in the church of St. Francis Borgia next to the Curia at 9:45. The funeral mass will be celebrated around 10.

A. M. D. G.

American Assistancy

PROVINCE OF CALIFORNIA

From the Province of California we learn that during the past year Father Hubbard delivered 258 lectures in 237 consecutive days to 286,000 people. In addition to this strenuous lecture season, he prepared two volumes for the press, "One Hundred Pictures of Little Known Alaska," and "Cradle of the Storms." On August 10th, Father Hubbard set sail from Seattle conducting a party of a hundred sightseers on a tour of Alaska, till it reached Mantanuska Valley. There he joined his own exploration party to travel up the Taku river up to the Taku icecap.

At Bellarmine Preparatory there was an increase over last year in the second annual retreat for Catholic boys attending state high schools. On the opening day, June 22, Father McCann faced 33 retreatants, last year's maximum number. The group grew to 41, of whom 12 had made the first retreat. Indications during the summer give fair promise that Bellarmine is about to enjoy its biggest year. Four extraordinary causes contributing to this are: 1—The closing of St. Joseph's H. S. in San Jose. 2—The closing of Brophy in Phoenix. 3—The graduation at St. Joseph Military Academy, Belmont, of the first class of junior high school students. 4—The unanimous promise of students of graduating classes in several parochial schools "to meet at Bellarmine."

NEW ENGLAND PROVINCE

Science Convention at Holy Cross

That the *Bulletin* of the Eastern States Division is to become the national organ of the Association of

Jesuit Scientists was divulged to the members by Reverend Richard Schmitt, the Editor. This was the most interesting development revealed at the fourteenth annual meeting of Jesuit scientists, held at Holy Cross College, August 31 to September 2.

The nationalization of the *Bulletin* will take place at the wish of Reverend Daniel O'Connell, Commissar of Education for the American Assistancy. It will take place gradually, until all the schools of the American Provinces will participate in its support. Father Schmitt saw this as a compliment to our *Bulletin,* and the members agreed with him.

The meeting was successful in number of members present, and in interest exhibited, as well as in the excellence of the papers read. Two newsworthy features were the Presidential address of Reverend Francis Power, which was a strong, and at times witty plea for organized effort at research by Ours, and the election of Reverend Henry Brock as President for the coming year.

Convention of the Philosophical Association of the Eastern States

The members of the Jesuit Philosophical Association of the Eastern States convened for a three day conference at Manresa Island, South Norwalk, Conn., on August 27, 28 and 29. For the first time in its history, the Association focussed its attention on one topic: "Communism and International Atheism." Hence three days were given over entirely to the examination of Communism as a system in the hope that a unified plan of action might be drawn up which would effect unified counter-attack; for the Jesuits of the Eastern States are a unit in the "Society's project of a world wide systematic attack against the common enemy of Christianity and civilization." The press was excluded because of unfavorable reactions

to the publicity accorded to the sessions last year. Our Inter-Province Committee on Communism and Atheism was represented by its chairman, Father Edmund Walsh, S.J., and two other members, Father Charles C. Chapman, S.J., of the Southern Province and Father William Bryan, S.J., of the Province of Canada.

The general session on August 27 listened to a brilliant and informative historical survey by Father Joseph Thorning, S.J. His paper, "Communism in the U. S. A." was an authoritative exposition of the actualities of Communistic propaganda here. He completely justified his demand that the United States officially investigate the provenance of subsidies now at the disposal of the Communist Party here in America. It is hoped that Father Thorning's valuable survey will receive wide publication. The Ethics Section heard Father Joseph Ayd, S.J., on "Communism and the Family," while members of the Psychology group were addressed by Father Raymond Anable, S.J. His subject was "Communist Philosophy of Free Will." Father Joseph Kelly, S.J., explained to the Metaphysics section "The Metaphysical Basis of Communist Philosophy." The members of the History section were treated to an enlightening expose of "The Philosophy of History, Marxianism and Bolshevism" by the scholarly head of the department of History at Fordham, Father Demetrius B. Zema, S.J.

On August 28, the general session offered a thoughtful analysis of "The Prerogatives of Catholic Social Action." Father John La Farge, S.J., was the speaker. He emphasized the necessity of proper motivation for our attack on Communism and presented those doctrines of theology and philosophy which directly oppose Communist ideology. The nature of the spirited discussion which followed revealed how necessary are fundamental principles for effective

opposition according to the Catholic spirit. Father Wilfred Parsons, S.J., diagnosed Communist political ethics in his paper "Communism and the State," presented to the Ethics section in the afternoon. The Sociologists discussed "Communism and Child Delinquency" after Father Walter McGuinn, S.J., had read a paper under that title. Father Frank A. Mulligan, S.J., led a round table discussion on "Monism in Scholasticism and Communistic Philosophy" for teachers in the Metaphysics and Psychology sections. The afternoon session of the History group was devoted to problems which have arisen in the teaching of History in our colleges. Father Martin P. Harney, S.J., the sectional Vice-President, directed the discussion.

The third and final general session on Thursday, August 29, was preceded by a business meeting, after which Father John La Farge, S.J., explained the tentative Plan and Program adopted by the Inter-Province Committee as guides for concerted action. They are known as the ECSO Plan and ECSO Program; the name having been chosen to indicate their character, namely, "a Plan and Program for the Establishment of the Christian Social Order." Father Edmund Walsh, S.J., then addressed the Convention on "The Economic Postulate of Communism." This paper, subtitled, "The Labor Theory of Value," evoked considerable discussion and Father Walsh continued his exposition informally in the afternoon.

Visitors from other provinces included Father James Walsh, S.J., of Chicago and Father Emil Du Bois, S.J., of Canada. The net result of the conferences was to provide the members with an arsenal of facts and methods. The forthcoming Bulletin of the Annual Proceedings will contain abstracts of the papers read. Father Joseph Kelly, S.J., of the Faculty of Philosophy of Weston College was elected President of the Philosophical Association, to succeed Father Francis E.

Lucey, S.J., to whom in great part the success of the 1935 convention is due.

MARYLAND - NEW YORK PROVINCE

Ateneo De Manila

A Public Defense of Philosophy

The year 1934-1935 marked the Diamond Jubilee of the Ateneo de Manila. It was commemorated in a series of enthusiastic celebrations, students and alumni vying in showing honor to the old school. One event to which the anniversary gave birth deserves mention before the rest, for it increased the prestige of the Ateneo, at the same time that it struck a notable blow for Catholicism and Catholic philosophy. This was the Grand Act of two Ateneo students held on February, 24, 1935.

The most unusual feature of the Act was its popular character. It was designed to attract a large crowd uninitiated in Scholasticism or antagonistic to it, and to demonstrate to them that Catholic philosophy had rational answers to every modern problem, and rational arguments to prove them. It was intended to reach the students of Catholic institutions where philosophy was dangerously little stressed; but especially to reach the large non-Catholic institutions in which the students were infected with American scepticism and irreligion. For this reason the Act took the shape of a spectacular debate and open forum, in which the objectors urged not mere academic difficulties but their own views, which the defenders had to clarify, and refute simply but convincingly. They had also to be ready to deal with clever hecklers.

The preliminary try-outs for the defense began soon after classes re-opened in June, 1934. They produced three candidates, all from the Senior A.B. A month and more of hard study and testing narrowed the three

down to two; Horacio de la Costa and Jesus Paredes. Both labored strenuously during the ensuing months. Before it was definitely decided to hazard the reputation of Catholic philosophy and that of the Ateneo in so public and dangerous an encounter, the two candidates had twice to defend their theses privately against objectors from the faculty of the Ateneo. The result of the tests satisfied everyone present that, despite the youth of the defenders—one was nineteen, the other only eighteen—both were thoroughly competent.

The plans for the affair were now arranged on the largest scale. Villamor Hall, the beautiful auditorium of the University of the Philippines, was secured for the evening. Since this State University employs for its chair of philosophy a Hindu who tells his classes that there is no rational argument for any religion and for the Catholic religion least of all, the field of war was fittingly chosen. Four distinguished educators agreed to act as special objectors. They were the Reverend Serapio Tamayo, O.P., Rector of the University of Santo Tomas; President Jorge Bocobo of the University of the Philippines; President Camilo Osias of the National University, and the Reverend Henry Avery, S.J., Rector of the Ateneo de Manila. (Mr. Bocobo and Mr. Osias are the two leaders of Filipino Protestantism.) President Nicanor Reyes, head of Manila's fourth large university, acted as chairman. It was arranged that the special objectors should speak fifteen minutes each, and thereafter the discussion would be opened to the house.

Meanwhile a program was being drawn up. It was a booklet containing the sixty theses, selected from every branch of philosophy, which the defenders undertook to defend. Every thesis was explained in the booklet, its importance indicated, its presuppositions made clear, and a glossary of scholastic terms was provided at the back of the book. It was a masterly summary of philosophy for the uninitiated.

It proved so popular that not one of the seven hundred copies printed and given out could be obtained after the event.

On Sunday, February 24, Villamor Hall was thronged. Every seat had been taken and the crowd was pressing in all the aisles and doorways. Considerably more than a thousand people were in the hall. There were many ecclesiastics of course, Dominicans, Christian Brothers, Seminarians, some of these last armed with formidable difficulties from natural theology. But the main body were college and university students of both sexes. If any would-be hecklers were present they remained inaudible throughout, overawed perhaps by the caliber of the disputants.

The Chairman, President Reyes, opened the program with an address in which he praised the Ateneo's initiative in reviving the intellectual jousts of the olden days, spoke of the timeliness of such a revival, and promised himself and the audience both pleasure and profit from the duel of wits they had come to hear. He then laid down the rules for the open forum. Anyone was entitled to urge objections against whichever of the defenders he pleased to select. The time limit for each objector would be five minutes. After an hour the forum would be closed.

These preliminaries concluded, the Rector of the Ateneo launched the opening assault. Being himself a scientist, Father Avery chose Cosmology for his field, and drew Horacio de la Costa for his adversary. After the first few exchanges between them any doubts or fears that may have lurked in the hearts of Ateneo's well-wishers vanished; the young defender dispatched the difficulties proposed with finesse and thoroughness. Their language was, however, often too technical for the uninitiated mass of the audience.

The second objector was the President of the State

University. Mr. Bocobo is nationally known for his deep interest in moral problems. He is of course unacquainted with Catholic philosophy but he rang all the joints in Jesus Paredes armor with his difficulties against the ethical theses. Unfortunately he did not know how to prosecute them, or perhaps he was sceptical that they could be solved, for he sometimes disappointed the audience by breaking them off abruptly and passing to another thesis. This unorthodox skirmishing somewhat confused the defender, who scored tellingly in it nevertheless. The audience was roused by it to the utmost enthusiasm—socialism, birth-control, education were matters very close to them.

Mr. Osias, pillar of Filipino Protestantism, next engaged de la Costa in the field of Theodicy. Here again the crowd sensed that the debate was not academic, for the president of National University was urging in deadly earnest the modern liberal Protestant conception of religion. Their sympathies were all for the young defender, and when they saw him worsting at every turn the Protestant champion they manifested their delight in repeated bursts of applause. Both Mr. Osias and Mr. Bocobo, however, conducted the debate with the dignity that befitted them.

The last objector was the illustrious Spanish Dominican, Father Tamayo. Those who were close enough to him to hear his words realized instinctively the presence of a remarkable scholar, and the highest type of Spanish gentleman. Unfortunately old age had so enfeebled his voice that few did hear him, and the defender had to gather the drift of his arguments as best he could and relay them to the audience. His difficulties concerned the thesis of Critica and they were offered in so pleasant a form that the crowd received many a laugh.

The open forum went considerably over the hour

allowed for it. This was due to the large number who wished either to object or to present questions and difficulties that they themselves felt. When the chairman finally closed the discussion there were more hands than ever aloft seeking a chance to be heard, and the audience was so interested that it would have listened for another hour. That was an index of the Act's success, a grand act indeed.

This was not all. The next day came a request from National University for a repetition of the defense there. Since it was impossible to have the special objectors again, the two defenders staged an open forum in the University auditorium before a crowded house of several hundred students. They had here to deal with some of the fractious element, but they were even more effective than the first time. Thus was Catholic philosophy brilliantly introduced to these secular centers of learning, with their American scepticism and their Protestant presidents. Credit was due to both Horacio de la Costa and Jesus Paredes. Horacio de la Costa has since entered the Society. But the success of the Defense was due to the Professor of Philosophy, Mr. A. J. McMullen, S.J., who trained the two defendants and arranged such an interesting program.

THE NEW AUDITORIUM

In May of the current year building was begun on the new auditorium of the Ateneo de Manila. This has been a pressing need since the 1932 fire. The new auditorium will be in the form of a modern theatre with a seating capacity of 1,000 persons; the approximate cost will be 150,000 pesos. According to the contract the construction will be completed 200 days from the beginning of the work. It is expected that besides affording facilities for college activities, the auditorium will make possible a number of lecture courses for uni-

versity students in Manila. The need and opportunity for lectures on economics, philosophy, apologetics, etc., in Manila, where practically all of the education of the Philippines is concentrated, is almost unlimited, and has been the desideratum of all especially since the explicit recommendation of Father General in that regard.

Bellarmine Hall Summer School—1935

The inauguration of the six week Summer School for Scholastic-Teachers of the Province took place on July 22. The sessions ended on September 1. At the opening assembly, the following letter from Reverend Father Provincial was read:

MARYLAND-NEW YORK PROVINCE
of the Society of Jesus
501 E. Fordham Road, New York, N. Y.

Provincial's Office 20 July, 1935

Reverend Matthew J. Fitzsimons, S.J.,
Director, Scholastics' Summer School.
Bellarmine Hall, Blue Ridge Summit, Pa.

Dear Father Fitzsimons: P. C.

It was my desire and hope to go to Bellarmine Hall for the opening of the Summer School in order that I might address a few words of encouragement to the Fathers and Scholastics who, as members of the Faculty or as students, will participate in this year's summer term, the first of its kind provided for the entire body of Scholastics engaged in the Regency. As I am not able to be present at this time I am writing to you as Director of the Summer School, and through you to all the others, to express my hope and prayer that what we have undertaken through obedience may bear rich fruit and lead us at least one definite step forward in fulfilling the ideal set before us by Very

Reverend Father General in his "Instructio . . . de praeparandis Magistris" for the American Assistancy.

Up to the present, as far as my recollection goes, the general Summer School has been of relatively short duration; this year Father Daniel M. O'Connell, who is Very Reverend Father General's immediate personal representative for the execution of the "Instructio," informed me that as far as possible the Summer School should be conducted according to the usual requirements of the American accrediting associations, so that the courses followed during it by the Scholastics might receive full recognition and academic credit, and prepare the Scholastics more effectively for their work in the classroom. After consultation with others, and especially with Father Francis M. Connell, through whose death the Province has lost one who contributed to its educational activities an unswerving and loyal devotion, the present plan of a full six-weeks session was adopted. During it, each of the Scholastic-teachers will attend two 30 period courses, on the successful completion of which they will receive the customary academic credit of such grade as their previous preparation and the character of their course warrant. The official report of the work done and of the credits earned should be sent to Woodstock for permanent record, and a duplicate copy should be sent to the office of the Provincial.

When we consider the new exigencies in the educational field, the pressure which, with constantly increasing force is being brought to bear upon our schools by the various educational accrediting associations, the additional expense placed upon the Province and its houses in meeting these new requirements, and, most of all, the desire and expectation of Very Reverend Father General (and indeed, of every loyal member of the Society) that our schools should not only equal but even surpass in solid educational stand-

ards and results the best secular schools of the country, I feel sure that all concerned will cooperate, not only faithfully but also with real enthusiasm in this effort to enable our younger teachers to prepare more adequately for their apostolate of teaching during the coming year.

Please express to all, my earnest good wishes for the success of their labors, and the assurance of a memento for their welfare in my Masses.

Your Servant in Christ,
(Signed) EDWARD C. PHILLIPS, S.J.

The aim of the Summer School was not only the preparation of the specific subject-matter of the School Year but likewise to fulfill the requirements of Educational Credits for Teachers according to State Educational bodies. Some years ago the Provincial Committee on Studies formulated the course in Pedagogy for our Teachers which would meet official requirements. This progressive course included History of Education, Principles of Education, Educational Psychology, General Methods and Special Methods. The first three subjects were assigned to the Juniorate and Philosophy and the last two were to be covered during the Scholastic Summer Schools.

One hundred and three Scholastics attended the Summer School at Bellarmine Hall and fifteen Teachers comprised the Faculty. In the General Plan of courses, the following aims were stressed: "that the Scholastic-Teacher acquire 1—a clear understanding of the objectives in each subject; 2—a confident and comprehensive knowledge of the year's subject-matter of the specific courses, together with readings in the background-matter of these subjects. The achievements of these aims will enable the Teacher to require that more independent work be done outside of class by the students of our High Schools and Colleges."

The Schedule included nine separate courses, which in turn, were divided into eighteen sections, in order to provide separate sections for First Year Regents and for Second and Third Year Regents. Each course was built on the following general framework: Objectives, Content, Method.

1) *Objectives*: Background and perspective of educational work requisite for a professional educator. General principles governing the subject-matter of the specific year. Detailed purpose of the specific author in light of the aim of the Year.

2) *Content*: Organization of matter taught. General and specific problems, etc.

3) *Methods*: Detailed presentation of procedures. This may be done by means of practice-classes or other methods which will result in practical knowledge and which will furnish material for critical study and cooperative effort.

The courses taught at the Summer School were the following:

Education 100	Principles and Method in teaching Latin in Secondary Schools.
Education 101	Principles and Method in teaching Greek in Secondary Schools.
Education 102	Principles and Method in teaching English in Secondary Schools.
Education 103	Principles and Method in teaching French in Secondary Schools.
Education 104	Principles and Method in teaching German in Secondary Schools.
Education 105	Materials and Aims in Latin Literature for College Freshman.
Education 106	Teaching Freshman English.
Education 107	Greek in the Humanities Course: for Teachers of College Greek.

Education 108 Teaching of English in Sophomore College.

Teachers of the above courses were: *Fathers*: V. J. Brown, J. G. Hacker, J. A. Hughes, E. F. McFarland, J. J. McMahon, H. R. Martin, A. A. Purcell, F. A. Sullivan and *Messrs.* T. A. Burke, T. J. Doyle, R. C. Law, C. J. McManus, P. F. Palmer, G. A. Yanitelli.

Father Stephen F. McNamee was Superior, Father F. J. Bradley, Minister, and Father Louis A. Wheeler, Spiritual Father.

In addition to the regular courses, three sets of Lectures on Educational Subjects were given in the evenings.

1) Four Lectures on Educational Psychology by Father E. F. McFarland.
2) Four Lectures on The Educative Value of the Classics by Father J. Castiello, of the Mexican Province, who had recently returned from Doctorate studies at the University of Bonn.
3) Four Lectures on Character Education by Father J. Castiello.

Ten Publishing Houses sent large displays of Text-Books and books of an educational nature.

Considerable original work was done in the form of commentary on and analysis of the various literatures and authors taught in the High Schools and Colleges. Much of this work was mimeographed and distributed. The zealous cooperation of all attending this first six-weeks Summer Session, and the results achieved were highly gratifying to all concerned.

New York City—New York Chapter of the Catholic Round Table of Science

At Fordham University, last spring, the first meeting of the New York Chapter of the Catholic Round Table of Science was held. This was the first time

in the history of this organization that a local chapter was formed. The Catholic Round Table of Science is an organization of Catholic scientists from different sections of the United States. It was founded by the Reverend Dr. John M. Cooper, of the Catholic University of America and its initial meeting took place at the Hotel Endicott, New York City, in December, 1928. This national group now numbers 540 members. The national meetings are held at a luncheon at the time and place of the national meeting of the American Association for the Advancement of Science. There are no officers and informal discussion is the order at all the meetings.

At the Pittsburgh meeting, December 27, 1934, the Reverend Francis P. LeBuffe, S.J., associate editor for science of the quarterly, *Thought,* suggested that regional or local round tables be organized. All Catholic scientists in a given neighborhood would participate and meetings could be held in the spring and fall of the school year. This suggestion was unanimously accepted and it was decided that New York was to show the way.

The New York representatives at the Pittsburgh meeting began to take immediate steps to bring about their local Round Table. After the Reverend Aloysius J. Hogan, S.J., president of Fordham University, offered to be the host at the first luncheon meeting, letters of invitation were sent out to all the Catholic colleges in the metropolitan area and to Catholics teaching science in non-Catholic schools in the same area. It was agreed upon to restrict the first meeting to the college and university level, though it is hoped that later on the teachers in high schools may also be represented.

On Saturday, March 16, a reception was held and the visiting scientists were taken to the different laboratories at Fordham to see and inspect the vari-

ous departments of science. Afterwards luncheon was served. As is the custom at the national meeting, business matters were left until the end of the luncheon. The Reverend J. Joseph Lynch, S.J., professor of physics at Fordham, an internationally known seismologist, acted as chairman for the day. He introduced the Reverend Aloysius J. Hogan, S.J., president of Fordham, who after welcoming the group said in part:

"In thus briefly addressing you, I have only one thought to present to you. There is always a grave danger that a gathering of Catholic educators may become so engrossed in the discussion of its own problems, that its members will not participate as actively as possible in the meetings of the various associations, either national or local.

"We Catholics have a distinct educational contribution to offer in all the varied fields in which we are engaged. Unless we participate actively in the meetings of such associations, unless we make our presence known by full participation in the discussions, unless we make our full contribution to the specific field under discussion, we shall remain a body apart and we shall never exercise the salutary influence which we should exercise in the educational world.

"Our background is solid and substantial, and our philosophy of life has been proved by centuries of experience as the only unified and substantial philosophy of life. If every member of this round table will live up to the very specific purposes of this group there will not exist, for there cannot exist, any such danger as I have briefly outlined."

Father Lynch, S.J., then briefly unfolded the history of the Catholic Round Table of Science. He said that the one great purpose of the organization was to bring Catholic scientific thinkers together to afford mutual encouragement and assistance. He stressed, too, the

importance of working with scientists not of the faith, mentioning in particular the weekly seminars at Columbia and New York Universities. He also wished to assure the delegates that Fordham would be only too happy to share with them whatever it had, mentioning in particular the weekly seminar in chemistry.

Father Lynch, S.J., then introduced Father LeBuffe, S.J., who explained the idea of local chapters for the Round Table of Science organization. He assured all that many were watching this first project in New York City. While visiting various cities he was told they were watchng how the New York chapter would succeed. There were three points to be decided at this meeting: Should a local chapter be formed? Secondly, how often should it assemble, and thirdly, what method should be followed at these meetings? It was unanimously decided that the chapter should be a permanent organization. There was a very lively debate waged with regard to the number of meetings to be held each year. But the final vote resolved that the meetings should be held in the fall and spring of the year. In keeping with the spirit of informality no set plans were evolved for the next meeting. However, a committee of four was appointed to take upon themselves the work of drawing up a definite program for the next meeting.

Father Lynch then asked Dr. Frank Thone, of the Science Service, Washington, to address the group. Dr. Thone stressed the need of advanced studies and research work in our Catholic colleges. He further stressed the need of publicizing the work done. He repeatedly stressed the fact that "a collar turned backwards is a real asset" to a scientist who does any work worthy of recognition. He singled out the case of Father Nieuwland, whom the press has always mentioned as a "scientific priest." Himself a layman, Dr. Thone said, that he was not unmindful of the

prestige that would come from the work done by the lay professors in Catholic colleges.

It was easy to see that a real impetus was given to Catholic science in the metropolitan area. Plans were made to hold future meetings at other Catholic colleges. One effect of these meetings that should be evident to all that hear of them will be to stamp out clearly that there is no least opposition between science and faith. It is hoped that the local chapter will be a real source of inspiration to the teachers of science to contribute their best to the cause and to carry the message into the associations where they meet their non-Catholic colleagues.

As Dr. Thone said: "Catholic scientists are by their very faith trained to correct thinking and are not easily led away by false theories. It is this solidarity we can contribute to gatherings wherein we associate with those not of our faith."

Fifteen Catholic colleges were represented; three non-Catholic colleges; two research institutes and the Science News Service. The group was a varied one comprising eleven priests, three Brothers, nine Sisters, forty laymen and four laywomen.

A. M. D. G.

Home News

Ordinations for 1935

The following Scholastics were ordained to the Priesthood on June 23, 1935, by His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore:

Leonard V. Abbott
Augustine M. Bello
John J. Bluett
John P. Carroll
John J. Collins
Benignus Dagani
James F. Daly
Thomas A. Duross
J. Franklin Ewing
David J. Fitzgerald
Joseph F. Gallen
Harold C. Gardiner
John P. Gilson
Richard F. Grady
Kenneth L. Graham
Edward S. Hauber
John A. Hughes
Marianus M. Illardi
Anthony V. Keane
Edward A. Kerr
Francis J. Kerr
Leo M. Kinn
Raymond A. Lutz
Lawrence J. McGinley
John J. McMahon
Joseph J. Molloy
William J. Mulcahy
Harold A. Murphy
Wallace J. Pangborn
Ignatius Perez-Becerra
Daniel E. Power
Gerald A. Quinn
Francis B. Reilly
Alfred F. Schneider
William F. Schott
William J. Walter
Leo W. Welch
William E. Welsh

Woodstock Faculty—1935-1936

Reverend Father Francis E. Keenan, Rector, Professor of Ascetical Theology.

Father Hezekias Greenwell, Minister.

Father Timothy B. Barrett, Confessor of Ours.

Father Thomas A. Becker, Spiritual Father of the House and Theologians, Professor of Humanities.

Father Charles A. Berger, Professor of Biology.

Father John A. Brosnan, Professor of Chemistry.

Father William J. Brosnan, Professor of Natural Theology.

Father Daniel J. M. Callahan, Professor of Scholastic Theology.

Father Patrick J. Casey, Confessor of Ours.

Father Denis Comey, Professor of Scholastic Theology.

Father Paul R. Conniff. Subminister, Minister of the Theologians, Procurator.

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